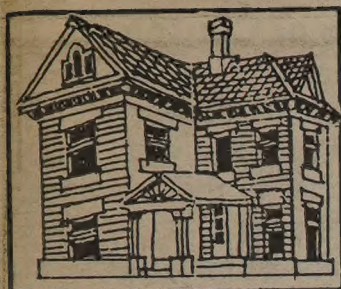


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Student Review

BYU's *Unofficial* Magazine

Year 2, Issue 31

Provo, Utah

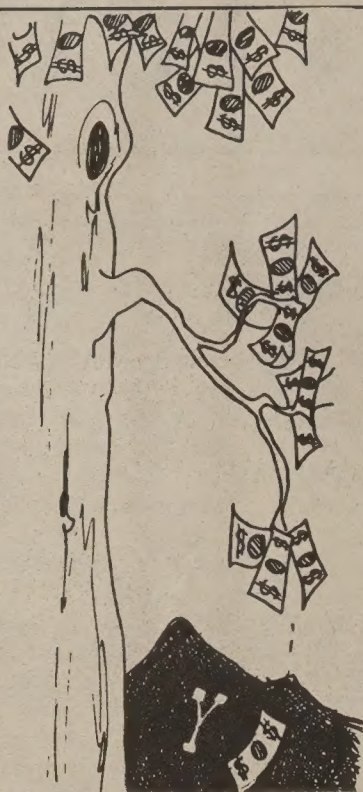
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JULY



"Many of the trees we have here are very expensive trees," Richards said, "but those help to create a more pleasant atmosphere for learning and for dating and social interaction and all those things."

Excellence in the Eighties Pages 4-5



Movie Reviews Page 18



The Handicapped and Self Expression Page 12

Student Review

STAFF

Student Review is an independent student publication dedicated to serving BYU's campus community. It is edited and managed by student volunteers: BYU students from all disciplines are encouraged to contribute to the Review.

Opinions expressed are those of individual authors and do not necessarily reflect the views of the publisher, the editors, Brigham Young University, or The Church of Jesus Christ of Latter-day Saints.

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If you are interested in becoming involved with Student Review, please write or telephone:

P.O. Box 7092
Provo, Utah 84602
(801) 377-2980

Publisher• Mike Bothwell
Associate Publisher•Stirling Adams

Editor-in-Chief•Merrill Oates
Associate Editor•Spencer Dixon
Front Page•Bruce Pritchett
Campus Life•Eric Kleinman
Editorial Page•Jon Hafen
Arts & Leisure•K. Voss
Calendar•Connie Moore

Production Director•Sterling Augustine
Layout Director•Elizabeth Baker
Layout•David Sume, Sherri Pendletons,
Sophia Kepas
Art Director•Julie Bell
Photographer•Crickett Goodsell
Ad Graphics•Bruce Hendry

Business Manager•Carolyn Jew
Consultant•Kent Larsen
Ad Sales Mgr.•Tamara Townsend
Accounts Recordable•Kara Wald
Accounts Treasurer•Bea Barraclough
Accounts Controller•Kristin Hadin
Accounts Payable•Alice Larson
Personnel•Becki Harris

Creative Director•Brian Fogg

SR cover art by
Shelby Hammond

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Editor's Note

Art

So, what was that thing on the front cover of last month's *Student Review*? No, it wasn't Arnold Schwarzenegger holding a pine cone, or a tree trunk, or a corn cob either. It wasn't, as many have supposed, our own inimitable Spencer Dixon, or even a Caveman lying in the shadows. What was it? It was a man, and a fish...a dead fish (upside down). And what is that? That, my friends, is ART!

Ok, maybe we did go a bit far on the abstract side of things, and though everyone here on the staff wasn't completely enthralled with the piece—some really hated it—personally, I quite enjoyed the end result. The art added a touch of the avant-garde, the unpredictable to our paper. The production staff also did a wonderful job of reformatting the inside sections to round out the paper with a whole new look.

We have to apologize for not giving full credit and explanation for last month's cover art. It was done by John Rees, a photography major who experiments in alternative photographic methods. This week's cover, originally drawn in pastels, is by art major Shelby Hammond.

The individual and "The System"

On another and very different note, this issue of *Student Review* includes a couple of articles dealing with conflicts between individuals and the larger system and institutions they are a part of. Here, a relevant quote from the work of poet Kahlil Gibran.

On Law

What shall I say of those same that they too stand in the sunlight, but with their backs to the the sun?

They see only their shadows, and their shadows are their laws.

And what is the sun to them, but a caster of shadows? ...

But you who walk facing the sun, what images drawn on the earth can hold you?

—KALIL GIBRAN, from *The Prophet*.

There is an important opposition between the formalized and established system, (the University, the Church, the Government etc.) and the individual. The system makes the rules, sets the pattern for, and provides the means for communication and interaction between individuals. But, the expression and creativity of the individuals which make up that system cannot be ignored. We must not forget that these institutions are created by individuals, and therefore individuals have the right to question, challenge, and call to account the system they are a part of. Not with the aim of destroying, but in order to improve, we call into question the decisions and operations of our system. Challenging, is not rebellion, but honest reevaluation of the purposes and objectives of the institution.

"Bucking the system"—whether it be petitioning for *Student Review* distribution on campus, objecting to the destruction of Provo Canyon, or asking where the E:80's money went—has its merit in causing people to think and reevaluate. Honest reevaluation inhibits stagnant bureaucracy, and stifling mediocrity and prevents the system from forgetting its real purpose.

We shouldn't forget the higher objective for which these institutions and systems were established: to benefit and improve the individual by providing service and opportunity not otherwise available. This is even a part of God's grand objective: to bring to pass the immortality and eternal life of man.

The individuals who govern the institutions, and systems, and organizations around us, must pay enough heed to the voices of those within the system who raise questions, to prevent "The System" from becoming a means of shackling those who walk with their faces to the sun.

To close, again I remind myself and everyone else, that if there are any of you "sun facing walkers" out there who are interested in sharing your thoughts and insights with us at *Student Review*, just drop us a note or give us a call. Your time and contributions are always welcome.

Yours,
m.e.Oates

UPB

Saving Provo Canyon

Local Residents and the Utah Department of Transportation Enter the Final Battle of a Twenty-Year War

by Stirling Adams

JULY

Provo Canyon offers many recreational activities to tourists and Utah citizens, and it is also important to Utah as a transportation route for local residents and interstate travelers. The same qualities that have made the canyon popular—its beauty, location, and functional diversity—have also been the source of a heated controversy between Utah County citizens and the Utah Department of Transportation (UDOT) over what kind of improvements should be made in the canyon road.

The controversy began in 1968, when UDOT first announced long-term plans to build a freeway-like road through Provo Canyon. At the time, some citizens questioned the safety and necessity of such development. Due to the difficult engineering problems the canyon offers, and because of legal and political roadblocks thrown in UDOT's way, the controversy has lasted twenty years.

According to county residents who have protested UDOT's plans, UDOT began to realize in the late 1970's that local residents were serious about having a say in UDOT's decision-making process. Eventually, because of widespread opposition to UDOT's freeway, and because of legal action taken by local citizen coalitions, the department was forced to make design changes.

Now, two decades after the first plans were designed, the final decisions are going to be made. UDOT has conceded to make several improvements in the canyon itself while the final decision is being made on what kind of road to build. This year, several public meetings have been held with the purpose of selecting a road design that satisfies both UDOT and county residents. This August, after one final public meeting, the decision will be made.

Janice Reeb, a canyon resident who has been actively involved in the decision-making process, says that the most crucial time for people to become involved in the Canyon controversy is during the next two months. According to her, "Even two years ago, anyone speaking out against UDOT's plan was considered to be an obstructionist, an uninformed antiprogressive." But now that UDOT has conceded that earlier road designs may have been safety hazards and unnecessarily harmful to the canyon, she says that local residents will see that "The people who protested UDOT's road design twenty years ago were not crying wolf. They had legitimate concerns."

Reeb went on to say that UDOT, in the past, had a "slash-and-burn" mentality. "UDOT didn't think they needed to preserve something if they couldn't see how it could turn into immediate dollars."

UDOT has expressed opinions similar to those Reeb described. In 1970, a Utah Road Commission representative was quoted in the Provo Daily Herald as saying, "Many who carry the ecological banner are often rabid in their opposition to anything new which encroaches upon the natural environment, and offer stiff resistance to changes that seem inevitable to most of us . . . and will most certainly be necessary in tomorrow's world."

The philosophical gap between the government agencies involved and the citizens was bridged by citizen groups such as Citizens for a Safe Community and Citizens for a Safe, Scenic Canyon, who worked to inform citizens and UDOT officials about different aspects of the controversy.

Another canyon resident, Robert Redford, also helped. According to Reeb, he personally brought leaders of the Federal Highway Administration to the canyon in order to show them what UDOT had planned to build and to let them see that better alternatives for the canyon could be designed.

UDOT's road plan has been challenged by citizens for at

least five reasons:

Increased Truck Traffic in School/Residential Areas

Citizens were concerned that if the road were turned into a freeway, large numbers of interstate truckers would choose the canyon as a travel route. The truckers, to get to I-15 from the canyon, would have to take University Avenue in Provo or 8th North in Orem, creating safety problems along both routes for schools and residential areas along the way.

No Protection from Oncoming Traffic

Another safety concern was the canyon road itself. UDOT had planned, at least temporarily, to build a four-lane

that UDOT was planning on violently changing an already unstable area. The further a road is cut into the mountainside, they claimed, the more susceptible the road would be to rockslides and snow avalanches.

Fifteen years ago, despite the above objections to UDOT's proposals, the department continued to proceed with its plans. They called for a two-lane highway with two continuous passing lanes. Then the EPA passed a law requiring an Environmental Impact Survey (EIS) to be conducted prior to such development. UDOT had an EIS made for a two-lane highway. Opponents to the plan for a two-lane with two passing lanes protested that the

EIS should be conducted for a four-lane highway. This case was taken to court, and the judge decided that two lanes plus two passing lanes did in fact equal four lanes, so UDOT was issued a restraining order and required to make another EIS.

Finally, from the years of controversy, four alternative designs have been accepted by all parties for consideration. Within the next 2 months, one of the following road designs will be chosen.

1. No-Build Alternative. Road speed limit would be 40 miles per hour, repairs would be made to the existing road, but no additions would be made.

2. Limited-Access Alternative. Existing road would be improved. In some places, a passing lane would be added to one side of the road. Designed speed would be 40 miles per hour.

3. Multi-Use Alternative. A four-lane highway would be built, with a center divider. Bike-jogging-skiing paths would be built, one on each side of the road. Highway speed limit would be 50 miles per hour.

4. Accessibility Alternative. Four-lane highway with center divider would be built; road would be wider than in 3 above. Designed speed would be 60 miles per hour. Occasional turnoffs.

At this time, the multi-use alternative seems to be the favorite among concerned parties. It represents a compromise for both. The citizen groups would get funding for a requested bike path and revegetation projects and a more sensitive treatment of the canyon, while UDOT would be allowed to build a four-lane highway with a divider.

According to Janice Reeb, two results have made all the controversy and time spent on the issue worthwhile. First, the canyon will end up with a safer road, since the earlier UDOT road design calling for four undivided lanes is no longer an option. Second, the new contract for the road will include provision for ensuring that UDOT completes an extensive revegetation project.

Phil Huff, acting design engineer for the project, says that the final decision on which road option to build will be determined by the results of a public meeting in August. The exact date has still not been set.

Janice Reeb says of the meeting, "It will be the most important meeting of the whole twenty years. If students and other concerned individuals turn out to the public meeting in support of careful treatment of the canyon and revegetation projects, UDOT will have no choice but to support these wishes as they build."



Many people think that planned Provo Canyon Road improvements will mainly benefit truckers.

highway with nothing to divide opposing lanes of traffic. Residents gathered data from out-of-state organizations that predicted an undivided freeway to be the most dangerous of any of the considered options.

Environment Preservation.

The original road plan called for a new road to be built in addition to the present one. Utah County residents feared that an additional road would unnecessarily scar the canyon. Later, after UDOT decided to replace the existing road with a four-lane, residents argued that the right-of-way needed for such a road would cut into the Provo River, permanently damaging important wildlife and fishing habitat.

Economic Considerations

Since local tax dollars would pay for the highway, many citizens wondered if the multi-million dollar road and improvements would be worth the cost to anyone except truckers.

Design Problems.

Several BYU professors, among others, voiced concerns

Excellence in the '80s

Where did all that money go? Is it really helping students?

by Brian J. Fogg

"Someday I'll be a millionaire," claims BYU student Carl Demetropoulos, "and BYU will come to me and say, 'How much are you going to donate this year, Brother Demetropoulos?' I'll reply, 'not a damn penny! You guys are just crapping the students—not really helping them. Until you do, just forget it.'"

Carl, a graduate student in zoology from Sherman Oaks, Calif., is not alone. After the extensive publicity during the Excellence in the Eighties campaign, many feel that the money is now being quietly distributed to areas that don't benefit students directly. "The campaign money is like a glacier on Timp," Carl says. "It's massive, but frozen. Only rarely does anything trickle down to where we students are." Like Carl, many students wonder if the Excellence in the Eighties campaign is actually helping them at all.

ITS HISTORY

In October of 1982 BYU President Jeffrey R. Holland announced the beginning of BYU's largest fundraising effort ever, "Excellence in the Eighties: The BYU Campaign for Academic Achievement." Holland revealed the goal—\$100 million in five years. Jaws dropped open.

Campaign books closed four years later. At the end of 1986, over 81,000 individuals and organizations donated a total of \$115,763,450—an amount well beyond the initial goal.

ILLUSIVE STATISTICS

But the statistics can be deceiving. On hearing the success of the program, many students wonder why the money is not instantly pouring into their departments. Paul Richards, BYU public communications director, explained, "We raised over \$100 million, but all of that doesn't come in now. A lot is on a deferred-gift basis. It's not a liquid asset."

"It's not a matter of saying we've got \$100 million now, let's just divvy it all up," said Richards. Much of the money raised cannot be obtained for years to come—often until the donor dies and the estate falls into the hands of the University. Though BYU gained about \$116 million on paper, the majority is tied up for years to come.

In other cases donors have restricted their gifts. Of the \$116 mil-

in-kind. The money then becomes part of BYU's General Endowment Fund, which cannot be spent. "The laws are you don't spend endowment money," says Administrative Vice President Dee Andersen. "You only spend the income on it." Funding for BYU comes from the interest gained, says Andersen. Most universities across the nation operate with a similar system, using only investment returns from endowed money.

BYU's General Endowment Fund is invested like any other investment portfolio. This means BYU invests hundreds of millions of dollars in government CDs, stocks, bonds, real estate, and more.

What kind of investment return is BYU looking at? "We're not looking at anything I can tell you," says Andersen,

While the administrators and fundraisers don't have a tally of where the money has gone, they are confident donations ended up where the donors wanted.

although he does concede that BYU enjoys above-average returns.

Only \$6.8 million from Excellence in the Eighties was donated in unrestricted cash—about 5% of the total. Will even this money be divvied up among needy departments? No—it will again go into the General Endowment Fund, where only the interest it draws will be available for University use. Supposing the money earns 10 percent interest, the University will have little more than a half million dollars each year from the campaign to divvy anywhere it likes.

BENEFITS TO THE STUDENT OF THE EIGHTIES?

The official E:80s Campaign Report claims: "The major beneficiaries of donations to the University are, of course, the students. Donations toward scholarships, graduate fellowships, and grant and loan funds have assisted many serious students who might not otherwise have had the resources to attend."

However, BYU refuses to release specific information on how much money will help which students. Ford L. Stevenson, director of BYU's financial aid department, could not give information demonstrating that scholarships were big winners during the campaign. "Since 1983 there has been an approximate 16% increase in scholarship money," he said. When asked to specify what the 16% increase means in dollar terms, he replied, "I am not authorized to release that information."

Stevenson said there have been no increases in grants or loans as a result of the Excellence in the Eighties Campaign because the Department of Education administers the funds for BYU's grants and loans.

Many students see scholarships and grants as the only direct, campus-wide benefit. When they discover that most of the campaign money went to buildings, computers, equipment, and campus programs, the students' feelings of dissatisfaction—even betrayal—increased. Mark Woodruff, development director for bioagriculture and humanities, admits, "Scholarships were not really stressed that much during the Excellence in the Eighties Campaign, which is regrettable. And there wasn't that much that came in for scholarships."

"When the E:80s Campaign started I was excited," explains Benson Scholar Suzanne Hendrix, "I never thought they'd raise that much money. I even considered donating money myself. But I'm a skeptic. I thought I'd wait around and see if the money really went where they said. Now, I

Fundraising Beyond BYU

Although BYU's \$100 million sounds like an astronomical amount compared to a month's rent for a student, compared to other fundraising campaigns across the country it is relatively modest.

BYU's fundraising effort doesn't begin to compare with Stanford's \$3.1 billion goal (\$700 million was raised in the first 3 months), which they will probably reach.

Around the country, university campaigns of \$500 million are common.

Even BYU's archrival, the University of Utah, is in the middle of a \$150 million fundraising effort.

lion, 83% was designated to go to specific areas. When the donor specifies where the gift should go, the University has little control over it, even if other areas need the money more. Because the University had to respect donor wishes, there was no guarantee that President Holland's initial campaign breakdowns would be fulfilled.

Gifts-in-kind also made up a significant part of the campaign. Books, computers, livestock, and real estate all add to the total (most notably a \$20 million gift of Arizona property), but often cannot be readily liquidated to help areas with pressing needs today.

BYU actively seeks to liquidate nonacademic gifts-



Initial Campaign Goals

Faculty

Endowed Chairs	\$12,000,000
New Faculty/Special Needs	\$7,000,000
Religion/General Education	\$4,000,000
Professional Development	\$2,000,000

Students

Endowed Loans	\$7,000,000
Endowed Scholarships/ Grants	\$8,000,000

University Programs\$55,000,000

BYU's Message to the World\$5,000,000

Total\$100,000,000

Types of Gifts

Unrestricted Cash	\$6.8 million
Restricted Cash	\$38.8 million
Securities	\$10.9 million
Real Property	\$23.0 million
Deferred Gifts	\$11.9 million
Other Gifts	\$24.3 million

*Source: Excellence in the Eighties Campaign Report

won't complain—I got a scholarship—but I just hate to see all that money going to create a huge financial empire that won't benefit students until the year 2050."

Not just students, but also faculty are puzzled over the direct benefits of Excellence in the Eighties. "There are a lot of faculty who heard about the program, but have been a little disconcerted because they expected to see money coming into their area—and they didn't see it," Woodruff said.

TITHING ONLY FUNDS BASIC COSTS

The LDS Church certainly hasn't abandoned support to BYU (it still covers about two-thirds of LDS students' tuition), but it has defined a limit to that support. LDS tithing and student tuition can pay only the operating costs of the University, according to David Wanamaker, LDS Foundation manager of foundations.

"For students to get a great education—things like student scholarships, facilities, faculty chairs, research programs—those kinds of things need to come through recruitment dollars," he said. Recruitment dollars are dollars the University actively requests of donors through such programs as Excellence in the Eighties.

INDIRECT BENEFITS

Administrators tend to have a broader view of the campaign benefits than the students do. "It's like saying, 'How are students benefited because they pay taxes in a city?'" Richards said. "The overall operation of the University is enhanced by these things and therefore the individual students receive enhancement to their education."

There are many benefits, according to Richards: buildings, faculty salaries, academic chairs, library expansion, research funding, and more.

More specifically—and specifics are tough to find—partial funding for the Tanner Building, the Crabtree Building, and the BYU Stadium came from Excellence in the Eighties donations. How much? "That's not releasable," says Andersen, "We don't ever tell the cost per building."

Indirect benefits, often donated as gifts-in-kind, go beyond traditional academic items. "Many of the trees we have here are very expensive trees," Richards said, "but those help to create a more pleasant atmosphere for learning and for dating and social interaction and all those things."

The overconcern for grounds and buildings is one reason students don't see BYU as a serious academic institution—at least on the administrative level. Kimball Scholar Bruce Pritchett, a senior from Provo majoring in English, feels "BYU's middle managers seem too busy whitewashing sepulchres to examine the principles that build minds and souls. After all, whitewash can go on a report to the big men. I wish they'd read Elder Packer's article, 'Principles,' and then put their money where their mouths are."

UNEQUAL DISTRIBUTION

Because donors restricted 83% of the contributions to "areas near and dear to their hearts," says Woodruff, the campaign money is distributed rather unequally throughout campus. Programs that received abundant support are the

School of Management, engineering, and range sciences.

Students in management don't complain. The Tanner building, the internship programs, and the outstanding faculty are all visible reminders that Excellence in the Eighties is working—for them anyway. "It's simply the best," said Brad Graham, a recent graduate of the school of accounting. "The teachers are way overqualified, and I got the kind of education that prompted seven accounting firms in Salt Lake alone to offer me jobs."

On the other hand, programs in the humanities and nursing were not popular areas for donations. And the lack of support shows. For example, next Fall Semester class size in the English Department will increase dramatically. William Wilson, chairman of the English department, said, "Some period classes will increase from about 30 to 80 or more students, curtailing the opportunity for student/teacher interaction."

English major Tim Ramsden is irritated: "Excellence in what?! I was hoping that when I got to the 300-level classes, I'd finally get some individualized attention. I just want to see a decent emphasis on teaching."

Departments unpopular with donors have other problems, too. "Not only is the class size increasing, but the research time for faculty is suffering," said Wilson. Though money is not the only factor, more funding would certainly help to alleviate the crises the English department and other departments like it are facing.

NOW ANOTHER CAMPAIGN

BYU is downplaying its previous plan to raise another \$100 million before the end of the decade. Now fundraisers are focusing on an endowed scholarship program, a \$50 million endeavor. Of this, \$40 million is slated for student scholarships and \$10 million is for endowed professorships.

"The plan to raise a second hundred million has been put on the back burner," said Woodruff. "The pressing need for the university now is scholarships."

Without more money to recruit gifted students, BYU will lose them to other schools who can offer more. Even schools like Utah State can offer a student a four-year scholarship where BYU can offer the same student only a one-year award.

The second campaign intends to do what most students hoped Excellence in the Eighties would do—lighten the load on the student pocketbook, while giving increased incentive for academic performance. But students are admittedly and perhaps justifiably leery of promises in the endowed scholarship program.

Corey Chivers, a recent BYU alumnus attending Columbia Law School next fall, said, "I am grateful for the Church's support of my education, and for the scholarships I received. But all this talk of 'excellence' makes me wary when it seems that 'excellence' means the grounds crew is as large as the humanities faculty."

NEED FOR MORE OPENNESS

Certainly the Excellence in the Eighties Campaign benefits all students at least indirectly, but the specific details of how and where are difficult, if not impossible, to pinpoint. Because of BYU's connection to the LDS Church, information is restricted without apology. "The University doesn't do a spell-it-out report like other schools do," said Wanamaker.

Those who persist in knowing where the money goes will probably keep hearing responses similar to those offered by John Lant of the LDS Foundation: "I'm aware of where some of the money

has gone, but I'm not authorized to release that kind of information. Because of BYU's affiliation with the Church, we only release certain figures, but not necessarily all the details."

Though the University surpassed its \$100 million goal, no one knows—or will admit, anyway—if money came in according to President Holland's initial campaign breakdown. "Quite frankly we don't keep the records that way," says Andersen. "We don't keep cumulative records by area and by how much is received. It would cost us hundreds of thousands of dollars and it wouldn't benefit the students." While the administrators and fundraisers don't have a tally of where the money has gone, they are confident donations ended up where the donors wanted.

BYU set specific goals in specific areas, but never specifically followed up to see if they were met. This befuddles students. Ex-ASBYU President Rob Daines comments on the situation, "You know what they say—if it's not written down, it's only a wish."

Even if financial details cannot be released, those working with the Excellence in the Eighties have failed to convince many students—even in the broadest of terms—that BYU fundraising helps. Good PR, though, doesn't have to wear a dollar sign: Merely making an effort to inform students of the eighties how Excellence in the Eighties campaign is helping them would solve much of the problem. But to this point, the effect the \$116 million has had on the University has been a well-guarded secret.

This secretive attitude perhaps protects the University now, but it may hurt BYU in the future. Students who feel BYU is building a financial empire for tomorrow at the expense of their education today may be unlikely to donate in the future. Unfortunately, twenty years from now when BYU fundraisers come calling, today's students—like Carl, the future millionaire—may respond with a terse "not a damn penny!"

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Candles in the Wind

Utahns hold a candlelight vigil to protest the death penalty

by Colin Austin

The dust and the sagebrush around Bluffdale, Utah provided a somber setting for the gathering. For the most part the vigilers stayed on the lower slope of the hill, holding their candles in paper cups to shield their lights from the wind. Bright camera lights and a host of reporters detracted from the vigil's meditative atmosphere, but still the location was quiet and withdrawn.

It was the evening of June 9. Approximately fifty people had gathered to hold a candlelight vigil outside the Utah State Prison to protest Arthur Gary Bishop's execution. The vigil also signaled hope that the death penalty would be ultimately abolished.

Bishop's highly publicized death, which occurred at midnight, elicited opposing responses from those present at the penitentiary. In contrast to those holding candles was another group who held a "countdown" to the execution and cheered when the time for Bishop's lethal injection arrived. Although the two parties disagreed and some shouting was involved, the vigil was kept under control by a surprisingly large police force which placed barricades throughout the surrounding areas and stayed highly visible.

Before the execution, several vigilers gave talks or held discussions on the desirability of the death penalty. Grady Walker, spokesperson for the Utah Coalition to Abolish the Death Penalty, presented a press release which stated that the death penalty is "this nation's most costly, ineffective, discriminatory, and brutal criminal justice policy." The release related that less than one percent of the convicted murderers in the

U.S. are killed.

According to several studies, whether or not a person is executed will depend heavily upon race and available financial resources. Walker commented to onlookers that holding vigils was not the purpose of the Coalition, but that the vigil was simply an opportunity to show that there are those to whom the death penalty is unacceptable.

According to information collected by Amnesty International, the death penalty does not lower the crime rate. The United States Supreme Court and also the United Nations have conducted studies which have shown that there is no correlation between conducting executions and deterring violent crime. In many cases, instituting the death penalty has been followed by an increase in homicides and police killings.

Another argument against the death penalty is the expense of the execution process. To reduce the possibility of convicting an innocent person, the court process is long and intricate. Recent studies have estimated the cost of a murder trial and subsequent appeals at 1.8 million dollars, much more than the cost of life imprisonment. Other costs include time spent on death row and demands for considerable judicial attention in a relatively small number of cases.

The death penalty procedure has also been labeled arbitrary. Amnesty International maintains "The system of death sentencing is like a lottery determined by countless random factors, such as the attitudes of police and prosecutors, the skill of court-appointed defense counsel, and the prejudices of judges and juries." Race of the accused and of the victims has also been shown to be a determining factor in whether the death penalty is assigned. Black defendants have a much higher conviction rate if the victims are white rather than black—as much as forty times higher.

Opponents often ask what the death penalty accomplishes for society. It was mentioned at the vigil that Arthur Bishop's death would not bring his victims back to life and probably would not cause their families to grieve any less. It does not save the taxpayers any money or make society any less violent. Many at the vigil concluded that the death penalty simply continues a vicious cycle. As one attendee commented, "Killing a prisoner will not stop murder. It just lends itself to further violence and gives a message to society that it is 'just' or 'right' to kill."

As the vigil drew to a close, there was more of a feeling of hopelessness than solidarity. Two more inmates in Utah are scheduled to be executed this summer and the appetite for capital punishment, as shown by the count-down group, seems to be growing. Grady Walker's question lingered: "How long can we afford to tolerate a system which is costly, ineffective, patently unfair in its application, and motivated solely by vengeance?"

An hour after the execution occurred, the last vigilers drove away, leaving only a few candles in their stations on the ground. Unprotected from the wind, they quickly flickered out.

High-Tech

Early pioneers made the desert blossom like a rose through innovations in irrigation. 20th century Utahns are making the desert yield new blossoms.

by J. Clarke Stevens

It probably started when mountain man Jim Bridger offered a thousand dollars for the first bushel of corn grown in the Salt Lake Valley. Utah's arid climate and vast inland sea were major deterrents to an agricultural utopia, but Utahns began to innovate with irrigation and wise water management, proving that they could produce and even export agricultural crops. Although he never paid up, perhaps Jim Bridger ignited the spark of innovation that has made Utah a veritable oasis of technology and development.

Utah can boast influence in the development of several of the leading minds of the past century. Philo Farnsworth, a BYU student who later developed the first working model of a television set, is one. Harvey Fletcher, the father of stereophonic sound and co-developer of the Millikan oil drop experiment is another, and the scientific prowess of Henry Eyring is also well known.

These and others helped lay a solid foundation of excellence in research and development that has been built upon by more recent researchers and scientists. Novell has become a world leader in the area of personal computer local area networking, and WordPerfect has become the world's best-selling word processing package. Lee Scientific has become an expert in the area of supercritical fluid chromatography, performing analyses that no other company in the nation can duplicate. ICON Computers is one of a handful of companies that has developed computers with platforms for multiple operating systems. There are several others, such as Mega Diamond, WICAT, IOMega, Christiansen Chemical, Tronac, and Native Plants. All are high-tech companies started and

based in Utah.

The next question is, naturally, why? Why would anyone want to base a company in the desert? The reasons are several. First, there is space. Utah is sparsely populated by most standards, so land for facilities is readily available and reasonably cheap. Utah also occupies a fairly centralized position in the United States. This is a plus for companies that have major distribution networks. However, perhaps the most important reason is the people. Most of the companies listed above were started by people in Utah. They stay in Utah mainly because that is where the company founders live and work. Most of these founders were or are professors at Utah universities. Despite complaints of underfunding for research, professors at universities in Utah consistently produce ingenious ideas. Perhaps because of funding problems, they then form their own companies to market their ideas.

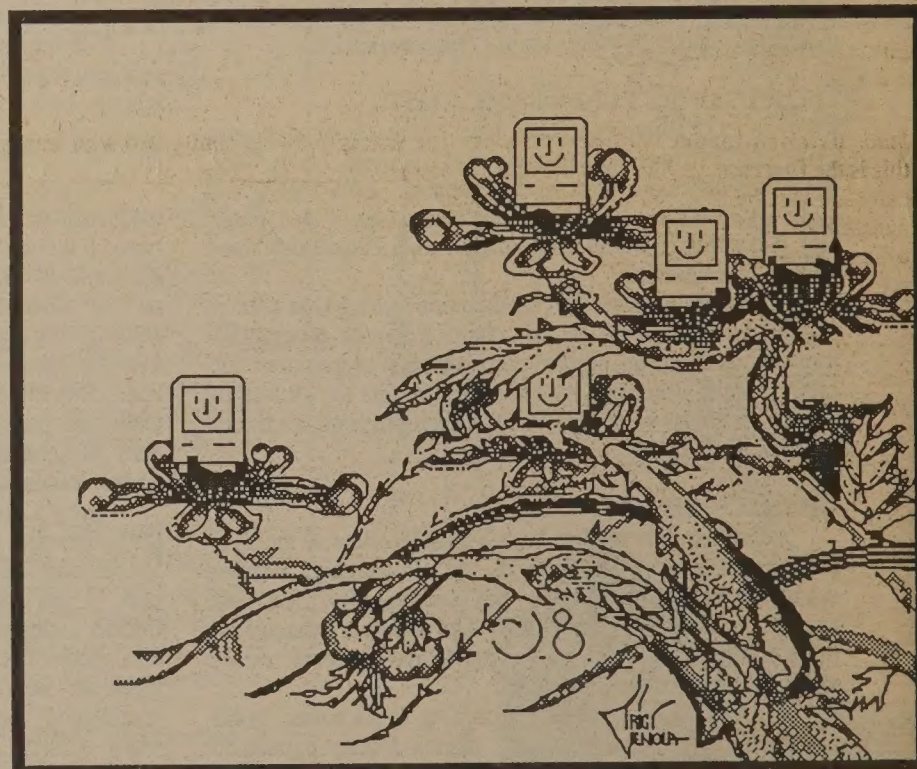
The funding problems begins at the elementary level. Utah is consistently ranked near the bottom in dollars-per-student expenditures on the primary and secondary school levels. By the time Utah students reach college, they are accustomed to doing more for less. Utah has the second-highest level of general education compared with all other states—and the highest number of PhDs per capita. In spite of Utah's monetary educational deficiency, Utah students consistently score well above the national average on standardized tests. This is probably attributable to the Utah work ethic. Lee Phillips of the BYU office of Research Administration

put it well: "BYU personnel have a unique philosophy of life which gives them a fierce independence and allows them to meet their needs." This philosophy can probably be generalized to a large number of Utahns.

Perhaps to this point Utahns have excelled in spite of government and university support. Until recently, there has been no concrete facility for encouraging the marketing of developed technologies at BYU. However, that is changing. The BYU office of Research Administration is developing and perfecting methods for the smooth transference of technology to the commercial marketplace. This kind of cooperation will encourage development and in the long run prove profitable to both the developer and the university.

The state of Utah is also working on encouraging economical development through technology. There are already several are state-sponsored "Centers of Excellence." Among them, the BYU/Utah Advanced Combustion Research Center and the BYU CAM Software Research Center. With continued state support, the technology industry cannot help but grow.

Those outside Utah generally view it as a somewhat backward state that is mostly famous for polygamous pioneers and outdated ideas, but when they've needed stereo, TV, computer software, or artificial organs, they've seemed to overlook these shortcomings.



The Student Review on Campus?

Restricted Distribution and Freedom of the Press

by Mike Bothwell

The *Student Review* is winding down its second year as BYU's unofficial magazine. Concurrently there has been a liberalization of decisions involving litigation based on state constitutions. The issue relevant to both of these events is the fundamental right of a free press. Were BYU to deny the *Student Review* access to its campus for the third straight year, it might be treading on some recently acknowledged basic rights involving the freedoms of speech and distribution.

An appeal to the common-man interpretation of reasonability might suffice as an argument in favor of allowing *SR* distribution stands on campus. Whereas the university decided not to allow distribution in the wake of a negative experience with another publication, the *Review* has yet to publish anything seditious or anti-Mormon. A reasonable person, it seems, would see the difference in the directions of the two publications and after a probation of two years allow change.

Nevertheless, freedom of speech and of the press are in and of themselves basic rights in a democratic system of government. Most people agree that these rights are a necessary part of maintaining a democracy, but few understand the implications of restricted distribution on freedom of press. However, the Supreme Court seems to understand the implication fully, as the majority decision of the *City of Lakewood v. Plain Dealer Publishing Co.* demonstrates.

This precedential Supreme Court case is relative to the *Student Review* for three different reasons. The first is that this is the first case dealing primarily with newsrack distribution restriction, and the majority opinion recognized that the First Amendment protected the distribution aspect as well as the content of the written press. Second, it is relevant in that it acknowledged the right to facial constitutional challenges of laws limiting free speech, which means that they didn't have to wait until the restrictions were enforced. Third, the wording of the majority opinion was relative to the *Review*. Justice William Brennan wrote that, "A newspaper espousing an unpopular viewpoint on a shoe-string budget may be the likely target for a retaliatory permit denial, but may not have the time or financial means to challenge the licensor's action. . . . Even if that struggling paper were willing to litigate the case successfully, the eventual relief may be 'too little and too late.' Until a judicial decree to the contrary, the licensor's prohibition stands. In the interim, opportunities for speech are irretrievably lost" (*Lakewood v. Plain Dealer*).

The largest dissimilarity between this case and the *Student Review*'s situation is that this distribution case involves government action and BYU is a private university. However, there are several sound arguments why the freedom of distribution under the First Amendment ought to apply to BYU. A case relative to this situation was argued before the Supreme Court of New Jersey in 1980. This case, *State v. Schmid*, deals with the arrest of Chris Schmid for trespassing while distributing and selling politically oriented materials on the campus of Princeton University. He was not a student of Princeton University and his group was not affiliated with the university. Previous to the arrest Schmid's party had sought to obtain university permission and was denied such. In this particular instance Schmid hadn't even sought permission and was arrested by a member of the university security department.

Chris Schmid's appeal was two-fold. He asserted that his arrest violated both his First Amendment rights to free speech and his state constitutional right to free speech and distribution. Justice Handler wrote the majority opinion in *State v. Schmid* N.J., (423 A.2d 615). In the opinion Justice Handler commented that, "The First Amendment was designed by its framers to foster unfettered discussion and free dissemination of opinion dealing with matters of public interest and governmental affairs. It embraces the freedom to distribute information and materials to all citizens, a freedom 'clearly vital to the preservation of a free society.'"

Whereas the First Amendment doesn't generally limit restrictions by nongovernmental institutions, the court made some compelling arguments why it might apply to a private university. First, they mentioned the Supreme Court decision in *Shelley v. Kraemer* in which the Supreme Court asserted that the invocation of state authority in resolving a dispute automatically involves the government. This means that as soon as Schmid was arrested it became a public issue. They added another standard of judgment in that a certain amount of interaction occurred between the state and the university, such as accreditation, which made the university more intertwined with the state.

They also considered the *Marsh v. Alabama* case where the Supreme Court ruled that a city built and owned by a corporation acted so much like a city and opened its streets to the public to such an extent that the First Amendment applied. They wrote, "The more an owner for his advantage opens up his property to use by the public in general, the more do his rights become circumscribed by the statutory and constitutional rights of those who use it." This precedent seems most applicable to BYU because of its "striking similarity" to a town: BYU has housing areas, shopping areas, and park areas and welcomes the public to browse and shop on campus.

These similarities notwithstanding, the New Jersey Supreme Court chose not to decide the case on the First Amendment issue. Justice Handler wrote: "We are thus confronted with strong crosscurrents of policy that must be

the press." Furthermore, the Utah Supreme Court ruled in *KUTV v. Conder* that, "[section 15] is at least as protective of freedom press as the First Amendment of the U.S. Constitution."

The final consideration in the Schmid case was the purpose itself of the university. Justice Handler wrote: "Princeton University, as a private institution of higher education, clearly seeks to encourage both a wide and continuous exchange of opinions and ideas and to foster a policy of openness and freedom with respect to the use of its facilities. The University itself has endorsed the educational value of an open campus and the full exposure of the college community to the 'outside world,' i.e. the public at large." He further quoted a mission statement by the university itself: "The central purposes of a University are the pursuit of truth, the discovery of new knowledge through scholarship and research, the teaching and general development of students, and the transmission of knowledge and learning to society at large. Free inquiry and free expression within the academic community are indispensable to the achievement of these goals."

A similar statement is found in President Jeffrey R. Holland's statement *The Mission of Brigham Young University*. "That assistance should provide a period of intensive learning in a stimulating setting where a commitment to excellence is expected and the full realization of human potential is pursued. . . including a wide variety of extracurricular experiences. . . Because the gospel encourages the pursuit of all truth, students at BYU should receive a broad university education. . . Scholarly research and creative endeavors among both faculty and students, including those in selected graduate programs of real consequence, are essential and will be encouraged."

In summary, the New Jersey Supreme Court ruled on a provi-

sion, similar to the one in the Utah Constitution, that protected the freedom of speech, press, and consequently distribution on the campus of a private university. Justice Handler wrote: "These guarantees extend directly to governmental entities as well as to persons exercising governmental powers. They are also available against unreasonably restrictive or oppressive conduct on the part of private entities that have otherwise assumed a constitutional obligation not to abridge the individual exercise of such freedoms because of the public use of their property. The State Constitution in this fashion serves to thwart inhibitory actions which unreasonably frustrate infringe, or obstruct the expressional and associational rights of individuals exercised under Article I, paragraphs 6 and 18 thereof."

As far as the private property owner's rights are concerned, the New Jersey Supreme Court decided that "Even when an owner of private property is constitutionally obligated under such a standard to honor speech and assembly rights of others, private property rights themselves must nonetheless be protected. The owner of such private property, therefore, is entitled to fashion reasonable rules to control the mode, opportunity and the site for the individual exercise of expressional rights upon his property." The Supreme Court ruled that neither the owner's First Amendment rights nor his private property rights were infringed upon. (*Pruneyard v. Robins*).

Therefore, in light of the birthday of the nation, the bicentennial of the Constitution, the prior probation of the *Student Review*, and the move in the courts to State Constitutional protection, it seems reasonable to conclude that there are some fundamental considerations ahead for the distribution of the *Student Review* on BYU's campus.

A newspaper espousing an unpopular viewpoint on a shoe-string budget may be the likely target for a retaliatory permit denial.

—JUSTICE WILLIAM BRENNEN

navigated with extreme care in reaching any satisfactory resolution of the competing constitutional values under the First Amendment in this case. These concerns persuade us to stay our hand in attempting to decide the question of whether the First Amendment applies to Princeton University in the context of the present appeal. Defendant, moreover, has presented compelling alternative grounds for relief founded upon the State Constitution."

A recent trend in litigation is to federalize the powers of the State and Federal courts. This means allowing the Supreme Court to decide what the minimum level of Constitutional Rights must be and to allow the State Supreme Courts to allow even more protection of freedom through State Constitutions. Justice Handler cited numerous cases justifying this interpretation of States Rights; however perhaps the most pertinent was the case of *Prune Yard Shopping Center v. Robins* in which the State Supreme Court of California held that the shopping center violated the right of free speech and distribution under a provision of the California State Constitution. The Supreme Court rule (9 June 1980) that the guarantees of rights under the State Constitution may surpass similar guarantees under the Federal Constitution.

The California Constitution reads: "Every person may freely speak, write and publish his or her sentiments on all subjects, being responsible for the abuse of this right. A law may not restrain or abridge liberty of speech or press." The New Jersey provision fashioned after the New York State provision reads: "Every person may freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that right. No law shall be passed to restrain or abridged the liberty of speech or of the press." The Utah Constitution is similar in its fifteenth section. "No law shall be passed to abridge or restrain the freedom of speech or of

There's "No Place" like Happy Valley

by Sophia Kepas

Every society has certain types of marriage and courting customs. Today's modern society tends to approach relationships with a casual and selfish attitude. Common dating rituals often include getting a bite to eat and watching some movie—like Rambo. In a relationship today it usually takes pressure from one party involved (usually the woman) to establish a marriage commitment. This social ritual of courtship and marriage has been written, discussed, and portrayed by many scholarly people. Thomas Moore, a scholarly gentleman of the English Renaissance wrote about Utopian marriage customs in Utopia. Moore writes about a country where everything is in common and all are happy; there is no place like it. While reading and pondering Utopian marriage laws and customs, I saw similarities between their marriage customs and marriage customs in Happy Valley. These similarities are found in each society's attitude toward pre-marital sex, courting, divorce, and adultery; although Utopian laws and punishments seem more severe.

In Utopia "women do not marry till they are eighteen, nor men till they are twenty-two." This custom (law) is straightforward, indicating Utopian children are not mature enough to marry earlier. They do not indicate whether or not youth can marry later, but I'm sure it is possible. In a society that stresses marriage, any and all attempts at marriage would be appreciated.

The marriageable ages of 18 and 22 are similar to those that exist at BYU. Girls are considered prime for marriage at the age of 18. These young women are encouraged to find and marry a young returned missionary (who is—usually—age 22). If she is not married by age 21, she is then prompted to go on a mission.

Men that aren't married by the age of 25 are usually given the "leap of faith" talk by the bishop of their ward.

I've often wondered why there is so much pressure to get married at such a young age. One reason may be the tendency young people have to experiment with the opposite sex; getting married at an earlier age lessens the chances of making a mistake. This young age also gives women ample time to bear children while young and healthy. It also allows a couple more time to "grow old together".

Most societies have problems when it comes to pre-marital sex because of unwanted children and health risk.

Utopians are no different.

They also have their problems when it comes to promiscuity. Utopian laws and actions lead to a low percentage of promiscuity among the young. Any one doing participating in "clandestine premarital intercourse" is forbidden to marry; the parents of the couple are then publicly shamed for being "remiss in their duty." This offense is punished severely because "few people would join in married love—unless they were strictly restrained from promiscuity". Those who abuse the physical desires and appetites before marriage are rightfully punished, and hopefully this punishment causes the youth to think before they act. What I really like about this Utopian custom is the reason for punishment; it helps to keep the marriage institution going.

Utah Valley shares a similar attitude toward promiscuity and marriage, although the punishment is usually not meted out by the state. Here, if a couple engages in sex before marriage, and the girl becomes impregnated, the couple usually gets married—if they are old enough to enjoy physical pleasures then they are old enough to handle the responsibility of marriage. But marrying at a young age because you have to is worse than not marrying at all. When I was

young (as far as I can recollect), I wasn't mature enough to handle hand-holding, let alone screaming kids in diapers. I personally would rather be single forever, and somewhat happy, than be married and miserable because of a mistake.

If being forced to marry someone because of a mistake isn't bad enough, couples that have children out of wedlock are usually labeled and ostracized by their peers. This labeling haunts the person for the rest of his life, a punishment far worse than never marrying. This private labeling becomes public through the vital communication information network (relief society) found at church and social gatherings.

Now this social labeling is not all bad. Parents don't want their children running around with someone who is considered to be a generally impish vixen with the morals of a grave robber. The parents of the promiscuous couple are labeled and embarrassed in Happy Valley.

People in Utah Valley know what a phone is and how to use it. By the time the parents find out about their child's sexual activity the neighbors likely consider the news old hat.

Not much is said in open. They accept the family on the surface, but reject them underneath—when talking to others about "it". This below-the-surface embarrassment is worse than the Utopian public embarrassment. At least in Utopia the problem is out in the open; in Happy Valley, it simmers just below the surface.

An exciting Utopian pre-marriage custom is displaying the future husband and wife naked to each other. This is not done out of crudeness, but out of necessity. In a society where people see only hands and

faces, all have the right to know exactly what they get before they buy. People should be "legally protected from deception beforehand". It's like peeking through the wrapping of a present. Utopians are wrapped like Utopian's presents: well. No one really gets to see what's underneath the clothing until these rituals are done.

There is not much similarity between the two societies, on the surface, when it comes to this revealing ritual; Mormondom does not allow this unveiling before marriage to take place.

But BYU students try to get around this by a similar type of unveiling ritual, although not as dramatic. Here we take our future spouse swimming or water skiing.

Marriage customs differ all over the world, from society to society. In comparing the Utopian and the Utah Valley society, some similarities are found in attitudes toward marriage. Both societies desire a happy prosperous community and marital happiness helps build this prosperity. The institution of marriage, in each society, is respected and sought for.

But living in a society where marriage is greatly stressed, creates stress—at least it does to me. Because of this stress, I feel we, here at BYU, need harsher laws when it comes to dating and marriage—like death for pre-marital swimming excursions. These laws would lower the percentage of students engaged in pre-marital sex, creating more marriages, which after all, is the goal of this University, isn't it?



For Inquiring Minds

Back to the Future II

On July 9th the BYU administration will once again rename a Saturday in honor of a weekday. LaDawn Cluff Kapp Perry Monson, BYU Director of Weekday Foul-ups said that there was such a rousing response to last semester's rearrangement that they thought it should be repeated. "One of our most enjoyable duties in this office is to inconvenience and upset as many students as possible, and this operation of switching the days around has proven to be more successful in achieving this goal than we ever thought possible. We're just very pleased," said Cluff Kapp Perry Monson.

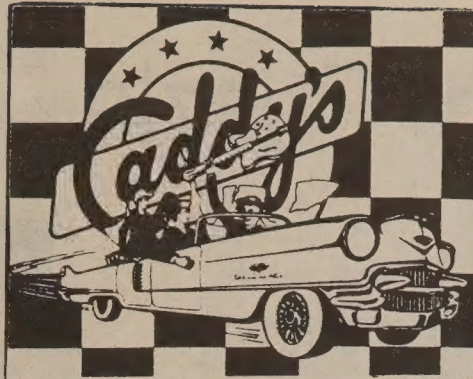
Plans are already in the workings to declare next year 1967 again, the year 1989 to be made up "sometime during the Millennium."

Updated History

The story of Paul Revere riding through the Massachusetts countryside, warning the sleeping citizens of the imminent British invasion has been the stuff of legend for over two-hundred years now. This week, however, the Brookings Institute revealed some little known facts about Revere and the era that may change that legend. According to Bob McMarley, Director of Brookings, there was apparently a widely organized intramural sports league that virtually all the colonies were involved in. McMarley said that Revere and several other area silversmiths had put together a softball team that summer to play in the Concord-Lexington league. The story now goes that Revere was riding around trying to scrape up the minimum eight players needed to start the game before forfeit time. "With all the turmoil over the British and their tea taxes, I guess old Paul just plain forgot about the game until the last minute," said McMarley. The story goes that Revere got to the field with enough players, but the game was called in the second inning when Patrick Henry, playing for the opposing Pennsylvania team, was ejected from the game for yelling at the Massachusetts pitcher, "Give me a good pitch, or give me death!"

Smokin' in the Boy's Room

In the wake of recent courtroom battles over who is responsible for causing the death of numerous smokers, the Surgeon General has declared that tobacco manufacturers must now place a more comprehensive warning on packages of cigarettes. The packages must now bear the inscription: "Anyone stupid enough to inhale this foul, odiferous product's smoke into their lungs can expect to have a 98% chance of contracting every communicable disease known to man, an increased chance of auto accidents, and the likelihood of death by violent maiming or AIDS. Pregnant mothers should also be aware that this product promotes the watching of *Oprah* and fetuses may be affected by use of this product."



CADDY EVENTS

Wed., June 29:

Student Night (show student ID for a 10% discount)

Thurs., June 30:

Pajama Night (wear PJ's for a 10% discount)

"Boys Next Door" performing

Fri., July 1:

"The Boys Next Door" performing

Sat., July 2:

"Jailbirds" performing

Mon., July 4:

Family Night
10% discount for families

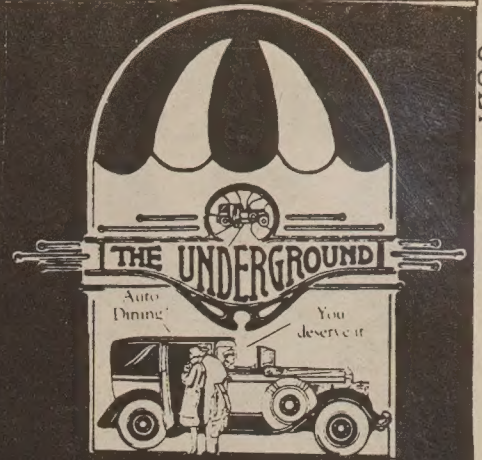
Thurs., July 14:

"Rockademia" performing

Fri., July 15:

"Rockademia" performing

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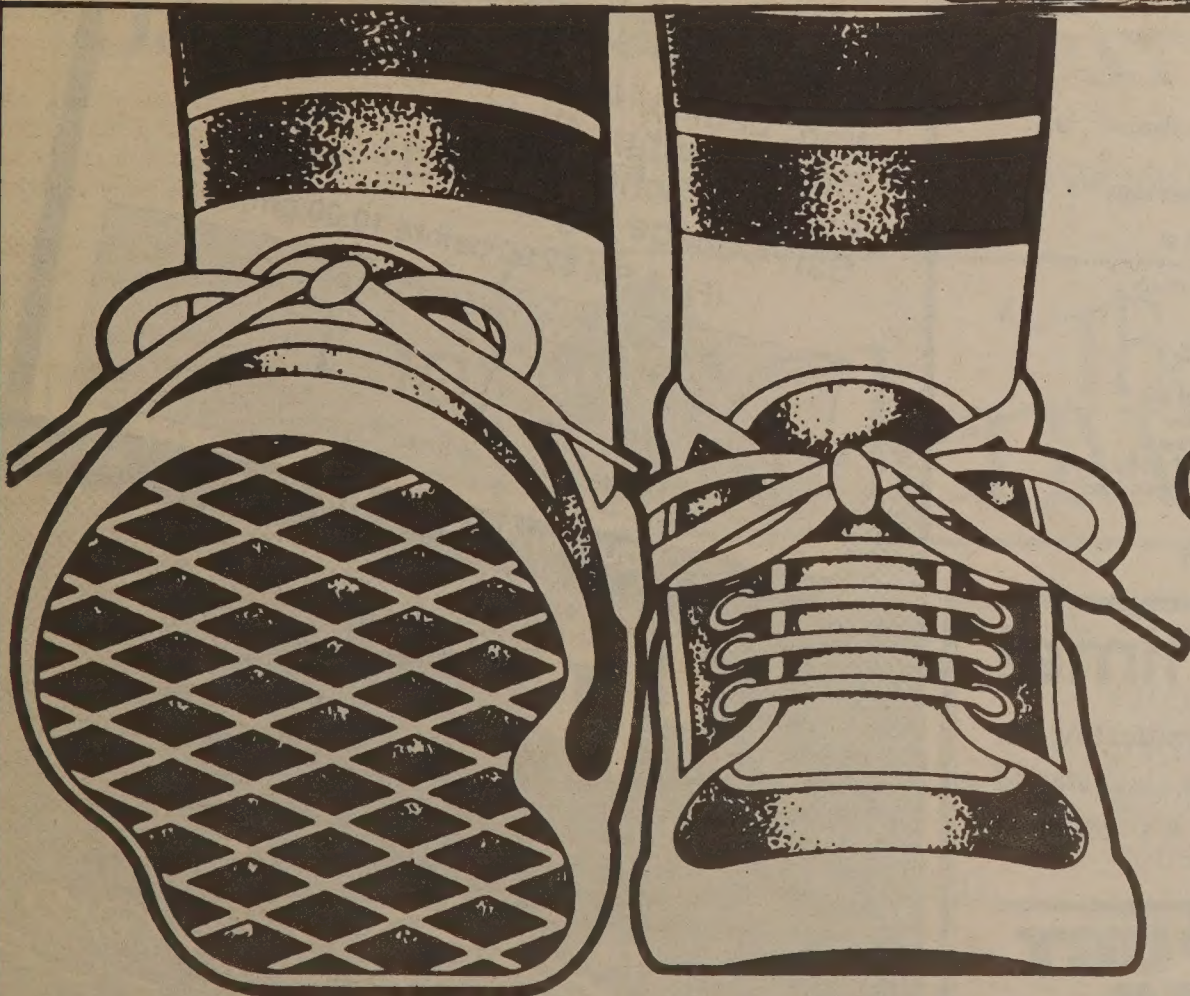
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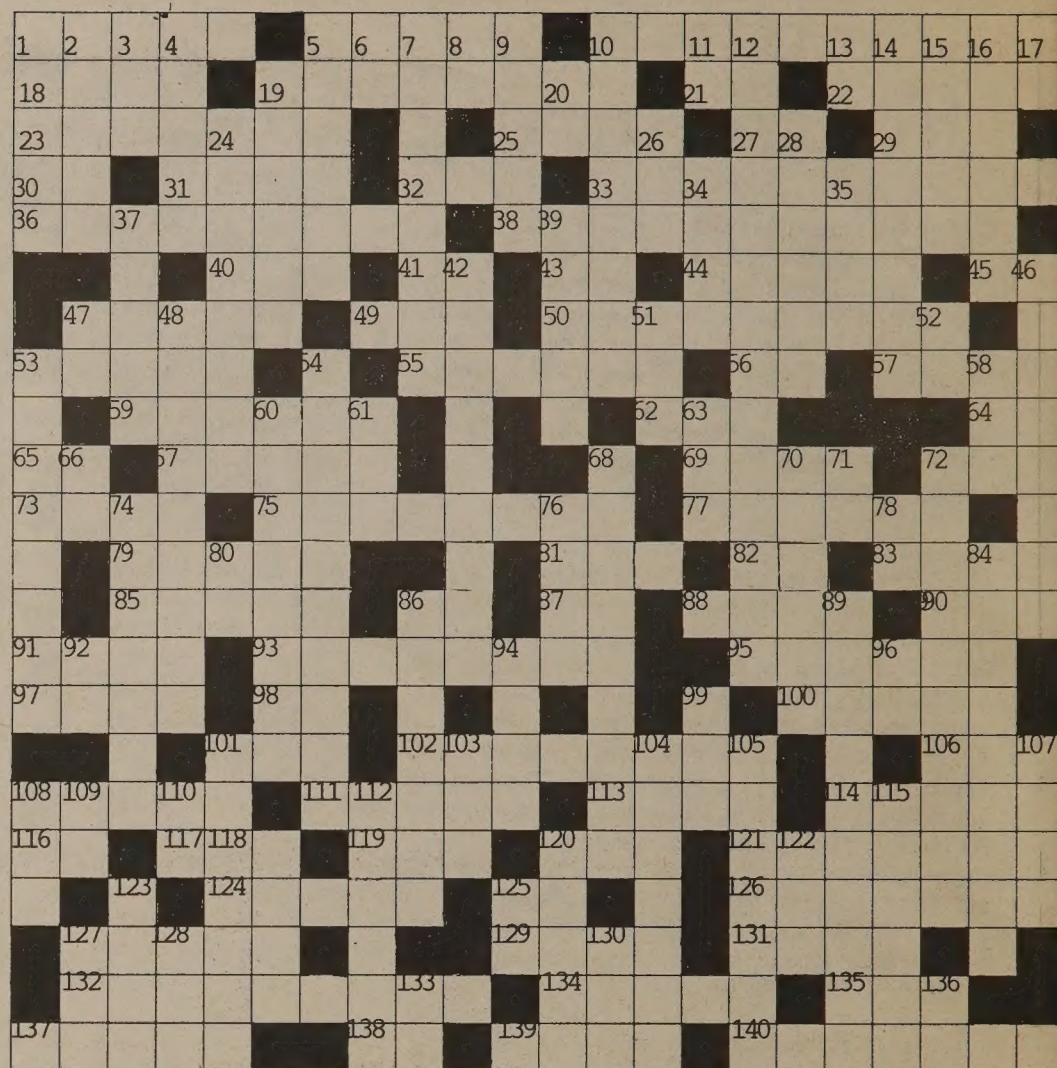
Crossword Puzzle

ACROSS

1. member of SR staff
5. Salinger's Franny and _____
10. dolts
18. film _____
19. nickname of pitcher John Candelaria
21. and's partner
22. South American animal
23. of a Persian gulf country
25. BYU "World Religions" teach Dr.
27. gold _____
29. high-ranking officer
30. past the normal time limit
31. _____ Rayma
32. Woodstock song "_____ of Madness"
33. having a ghostly quality
36. fig leaves covered this
38. some students live below this level
40. Arab organization
41. urban transport
43. chief Egyptian deity, historically
44. "nothing runs like a _____"
45. goes with behold
47. desirable consistency of Wheaties
49. local DJ _____ Merriel
50. buy this bird at a Monty Python show
53. French port
55. one of CSNY
56. notation after some pre-1752 dates
57. sight on maritime horizon
59. pilot
62. Giorgio Vasari's forte
64. Certification of insurance
65. belonging to
67. African antelope
69. former BYU athlete Odle
72. Label
73. don't step on it—it's alive!
75. embarrassing snow?
77. intend
79. toothpaste brand
81. found with ands and butts
82. candy initials
83. Remus' Fox, Bear, or Rabbit
85. Derek and the Dominoes hit
86. Abbreviation for hectare
87. morning
88. lover's nickname
90. sequential trio
91. world war alliance
93. one possible plea
95. rain cloud
97. French name
98. midwestern state
100. small spotted skunk
101. one might see the Holy _____ in the Vatican
102. BYU male with hair on collar
106. megawatts electric
108. graceful
111. one of the D. T. dorms
113. D.C. al _____
114. onetime baseball great Warren
116. "We have met the enemy, and it is _____"
117. work done by one dyne through one centimeter
119. sacred repository
120. archaic form of also
121. approval
124. acceptable
125. unconscious self
126. gates

DOWN

127. eye part
129. former Yugoslavian leader
131. death notice
132. BYU Anthropology instructor
134. one who mails to 21 down
135. one BYU technology program
137. Jersey version of y'all
138. one of the sol-fa syllables
139. given th once-over
140. Waymon _____
1. subject of Payson festival
2. heart part
3. an aunt in La Paz
4. Sesame Street
5. wilder
6. atop
7. post-war wanderer
8. suffix meaning 'characterized by'
9. cheap places for guys to stay
10. to compound rapidly
11. Mississippi river state
12. LDS hymn
13. movie alien
14. quality of the SWKT
15. having to do with vision
16. a precious metal
17. what a Jr. hopefully becomes
18. HBLL activity
20. sign of pleasure
24. proverbial ant characteristic
26. April addressee
28. speaks
34. opera title
35. scientist of ancient Greece
37. homeland of 9 across
39. Europe-Asias divider setter
42. midnight man
46. those legally bound by contract
47. initials of Central American country
48. window material of fringed surrey in "Oklahoma"
51. male youth organization
52. initials of racist country
53. where the lamb lies down, according to Genesis
54. the _____ letter
58. city in southern Peru
60. heroine of certain children's books
61. female nickname
63. vital statistic of a motor
66. backfield abbreviation
68. a tired Silver to the Lone Ranger?: "Get _____!"
70. type of pentameter
71. abbreviation on an address label
72. the Grand Inquisitor
74. most unpleasant to look at
76. European car
78. illness which can cause death
80. 8 down again
84. former
86. Alma Mater of 73 across
89. Messengers
92. two of the alphabet's last five
94. object of worship for some
96. with D. brand of underwear
99. metallic representation of God's word
101. having the qualities of a "yes-man"
103. sort
104. precarious footing
105. relationship of harmony
107. Tolkeinish tree-beings

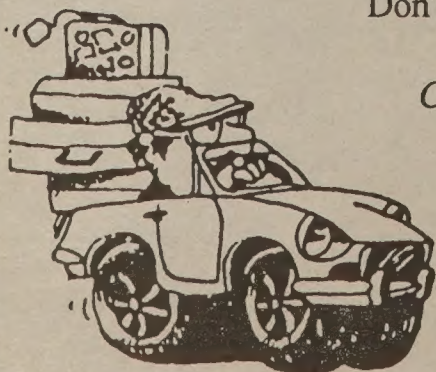


108. kind of nut.
109. abbreviation for islands
110. helium
112. called a cab
115. played on the green
118. word describing a glamorous affair
120. build up
122. lazy throw

123. spiritual advisor
125. the chaser in a game of tag
127. mixed-up bean container
128. non-commercial TV
130. piece of missionary equipment?
133. opposite of hi (high)
136. student teacher

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Eavesdroppings...

Fewer people on campus during the summer means less opportunity to eavesdrop, but in no way is the quality of the material diminished. For the most part anyway. The problem seems to be that as summer fashions become more risqué, and revealing, so do people's conversations. As much as it pains me, there are just some things that I can't print here—there are certain anti-obscenity laws that apply even to little projects like this. Oh, well. You'll just have to wonder what was said on those occasions, but here's what else the Eavesdropper heard this week:

ELWC 2nd floor, June 12, 6:03 pm.

Friend: "Have you guys set a date yet?"

Betrothed: "October 6th."

Friend: "Have you chosen anyone to do the sealing?"

Betrothed: "No. We don't know anyone who does sealings up there."

Idiot: "I know a guy who does some caulking up there."

Jamestown, north hallway, June 19, 9:56 am.

Exuberant Fellow: "Hey, did you see her ring? It's huge!"

Mellow Fellow: "Yeah, I heard her husband was a farmer and had to sell six pigs to buy it."

Exuberant Fellow: "So I guess that makes her a six pig woman, huh?"

ELWC 3rd floor, June 5, 4:50 pm.

Letter Written on Journal Paper: "June 4—late night. Dear _____, I had to take a 'little minute' tonight to tell you thank you for the friend I have in you. I love you with all of my

heart, and that is no trite statement. [Skip ahead] You are truly a choice daughter that has been placed here to do much good! [Skip again] _____, besides wanting to tell you of the tremendous love, and respect, and admiration I have for you, I also wanted to apologize for myself. I have not been the friend to you that I am capable of being and I have certainly neglected to express to you the love I have for you. I have a hard time with holding back how I truly feel to you and I believe in many cases this is not so good. I am so thankful for an example like you to guide me in my annoying, tedious journey. I often wish I were you. I thank you greatly. As always,

Julie B."

Riverside Country Club, June 10, 3:23 pm.

Incredibly Goofy Lady: "Oh, you know, people in the South just speak terrible!"



26 West Center Provo 375-2898



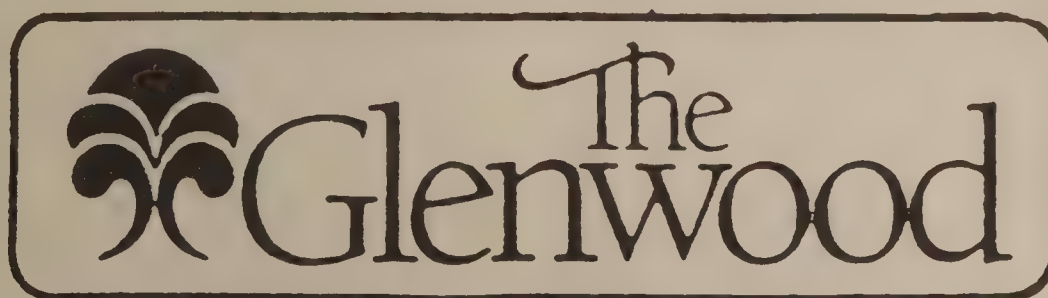
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EDITORIAL

The Handicapped and Self-Expression

Does Happiness Require "Intelligence?"

by Sue Crowe

Someone once said, "Happiness is the ability to create around yourself an external world which answers to the world within." I like that. In fact, I'm sure most would agree a motivating force behind everyone's behavior is realizing inner dreams—or dodging nightmares. Either way, aside from its validity, you've got to admit, it sounds pretty intellectual. It's one of those penetrating phrases "Neal-Maxwell-wanna-be's" keep in their "Magnificent Insights" file for Sunday afternoons and Psyche-101 term papers. If you're like me, you may even hang it up on your fridge. Unfortunately, however, like most "just-short-of-original" ideas, the pacifying security of its use recently ended.

Last Saturday morning along with several carless BYU

steps, then resumed their light hearted chatter once distant from the bus. Almost immediately, I could hear scattered expressions of pity for "those kind of people". However, somehow these seemed more like candy coatings to their own discomfort than honest concern for the mentally impaired.

For me, the tenseness subsided—but not my disappointment in what now seemed an inoperative moral philosophy. Further, I couldn't help but wonder why it is that some human differences are deemed acceptable expressions of "uniqueness" while others are not. When two individuals speak different languages, no one feels threatened or guilty. When differing talents drive friends toward opposite careers, they don't become distressed or flustered by each other. Yet, when

approached by, or even in the presence of the mentally handicapped—not wanted criminals, but the intellectually-impaired—we fearfully withdraw.

Doubtlessly, many would assert it is "natural" to feel a bit threatened around those with duller minds. Granted, it's quite unrealistic to declare that either woman could communicate with me at the pace with which I am most comfortable. And I had neither the capacity nor the motivation to converse with them. When viewing these facts alone, identifying exactly which party possessed the dull mind becomes a difficult question! Oddly enough, the majority of "normal" passengers seemed more hindered from self-expression ("happiness") by their shallow discomfort than the two women giggling their way to Food 4 Less.

Perhaps this isn't news to anyone. Perhaps I was not the only passenger struggling with the majority's behavior. Yet despite even a universal awareness, the question remains unanswered: "What exactly is required to willingly open ourselves to the intellectually impaired?" Further, "Is it possible that achieving self expression is actually a form of cooperation, regardless of how 'mentally inadequate' one participant may be?" While on the bus, I heard several expressions of pity for the pathetically ignorant and misunderstood "creatures." Such pity itself, to me, displays an even more profound ignorance. Suppose one brought his strictly classical music oriented friend to listen to Bobby MacPherson or Ella Fitzgerald's relatively "unfamiliar" modes of expression. Would it be logical to pity the per-

formers if his guest labeled the music "wierd" or "disturbing"? Wouldn't such pity be most appropriately placed on the "handicapped" friend whose hasty labels obstructed exchanges of human uniqueness?

As mentioned earlier, my initial confusion provoked a changed in my definition of "successful" self expression (happiness). It doesn't completely remedy the problem, nor answer all questions, but I think it's worth reading. All human beings are physically capable of self expression ("happiness"), regardless of how well the majority understands. Christ himself gave the ultimate realization of his inner world while hanging half dead from a cross. Yet He is still misunderstood by the majority. Once these expressions are honestly offered, the deciding factor in their success is not naturally endowed mental ability. It is rather our willingness and honest openness to the ideas of others—independent of the modes in which we most prefer them to communicate or perhaps the things, despite how honest, we most prefer them to say.



"bargain seekers", I boarded the first University Mall bound transit passing the ELWC. Here was a historical moment. For the first time ever, UTA's bus #5 left the Wilkinson Center on a Saturday only half occupied! Thus it was, while traveling in partial (though heavenly) seclusion that my new philosophy was challenged. As I slouched back, subtly checking out each new passenger, two mentally retarded women timidly boarded our bus.

Besides my usual mild "tenseness" around retarded people, I experienced somewhat of a cognitive panic. You see, if happiness is governed by successful self-expression, then, according to this definition, those with fewer intellectual competencies are less able to be happy. Wait—that's unfair! It *can't* be true!.....or can it? Either way, how was I, or anyone else not intellectually-impaired supposed to feel—thankful? Guilty? Humble? Or perhaps "justly rewarded" for being so grandly virtuous in the pre-existence to have merited a full deck here on earth? Regardless of the answer, one thing was apparent: my present understanding of "successful self expression" needed revision.

While hushed onlookers watched tensely, the two women, both in their early twenties, laughed and talked almost the entire ride. Though neither behaved inappropriately, the stiffly withdrawn feeling among "normal" passengers did not subside until they began to leave. Then seemingly aware of the passengers' fearful anticipation of an "awkward" incident, both walked in silence down the aisle, timidly descended the

The World According to My Mom

by Joy Minor

My mom told me it wouldn't be easy, and she was right. For the first eighteen years of my life, I lived in a fairy land, a once upon a time where everything turned out happily ever after. Sure, I had the basic teenage woes when no one asked me out for Friday night, or when my face broke out the day before the prom. But basically life was easy. I could always come home and, kicking out my little sister, retreat to the privacy of my room. Sometimes I wish that I could go back to the carefree times that I once had. I sometimes want to escape school, work, roommates, responsibilities, and move back to Indiana to romp through the corn fields. But I am learning that life is difficult.

In analyzing my life and the problems I have, I realize that I am most unhappy when I don't know how to handle my situation. Actually, as I watch other people in their actions, I think that this is very common. We are governing our own lives, and often our lack of experience makes it hard for us to handle problems in a positive way. We think that if we are doing what is right, and if we are trying hard in all that we do, then things should go the way we have planned. One of life's most important realizations is that this is not true. Our purpose is not to avoid problems, but to learn how to handle them.

For me, problems are hard to handle on an emotional level. I see myself as an achiever, sometimes an over-achiever, and when things go wrong, I get upset and frustrated. I get into what my uncle calls "the emotional whirlpool." I frustrate, realizing that things are not working out as I had planned. Then I try it another way, and again frustrate if things don't work out. This self-defeating behavior takes me one step forward, and two steps back. Yet many people I know take these same actions to solve a problem.

Another way that I sometimes handle problems emotionally is to try to get out of the problem instead of dealing with

it. Carl Jung wrote that "Neurosis is always a substitute for legitimate suffering." All of us, to a great or lesser degree, attempt to avoid our problems. We procrastinate, ignore, or skirt around them. For many, this escape involves drugs or alcohol. When I was living in Germany, I saw that a lot of older people who had suffered through the wars evaded their problems by getting drunk and not living in reality. To them reality was emotionally too hard to handle, and so they escaped their hard times and avoided dealing with problems. Here at college I see a lot of people do the same thing by substituting their problems with other things. People put off studying for tests and homework to go play sports, go to a movie, or watch t.v. I am not saying that it is wrong to take a break from the pressures of school, but simply that it is our nature to avoid hard things in our lives.

So how do we turn our self-defeating behaviors into something that will actually help us to deal with and overcome the problems of life? First, we need to realize what we are doing. No one will make a change in his life if he thinks that he is doing everything as he should. We need to analyze our feelings and behavior and decide if they are constructive or destructive. My mother taught me that often it is beneficial to go to someone else who can help us to see ourselves better. A close friend, a respected teacher, or a parent can broaden our perspective. Another way is to watch the actions of other people, noticing the good and the bad, and then relate what we see with our own actions. Do we respond as they respond, and if so, why? If we respond differently, then how and why? What are the main differences between their actions and my actions? We can do this in a way that will not judge them or condemn them for their mistakes, but in a way that will help us to become a better person by avoiding and learning from the mistakes of other people.

Secondly, we need to develop the discipline that is needed for us to make a change in ourselves. In his book *The Road Less Traveled*, M. Scott Peck gives four techniques of discipline which are actually simple things that we all can develop. First is learning to delay gratification. I have learned in my own life that through delaying gratification I can be happier in present situations and not always have to succeed right away. I can work hard in what I do, and still be comfortable going to bed knowing that tomorrow I still have more to do. Second is the acceptance of responsibility. We must accept responsibility for a problem before we can solve it. We must say "That is my problem. Now, what am I going to do about it?" Third, we need a dedication to the truth. There are right and wrong answers to problems, and we have the freedom to choose our own option. If we have a dedication to the truth, then we will learn that the right choice will more likely bring the desired results than the wrong choice. Fourth, we need balancing in our lives. We need to be flexible enough that when something unexpected does happen, we can change our approach, or maybe just adjust it a little. Also, we need to realize that not every situation that comes up is our responsibility. There is a limit to how much one can handle and still perform well, and by realizing our limits we are able to have quality in our lives, and not just quantity.

No, life is not easy. If it were, we wouldn't grow to reach our potential. We need the problems and frustrations that come our way to become better people. I have even heard of great men that pray that they may have experiences that will help them to grow. But if we realize our position in life and in the things that we do, we can be able to keep moving forward and to keep bettering ourselves. Then we can each call our mom and tell her that she was right all along—life isn't easy—and we're glad.

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Can You Pray for Your Pen?

A Guide to Practical Religion

by Gideon Burton



Nothing is more universal than the trait of losing things. It is a nasty, vexing quality which lays siege to one's peace of mind in a magnitude no less than the guilt which accompanies major sin. We lose keys; we lose notebooks; we lose pens; we lose jackets, lunch boxes, class schedules, textbooks, wallets, purses, mittens, socks, earrings, wedding rings, checkbooks, shoes, cassettes, assignments, tickets; and in quick succession we lose patience, temper, and hair.

I have a beautiful black Parker pen (I call it my magic pen) which is nearly an extension of my own body. The back pocket of my jeans is worn where I always hook it in transit. It is so dear to me that my wife gets jealous of it. I dragged it all over Canada. I have sentimental remembrances of times with my pen, as when the ink was too frozen to write down house numbers while tracting at 20 below. We've come a long way together.

I lost it.

In the desperation which accompanied my vain searchings, the memory of another missionary incident came to mind. A sister had lost her stockings or something, and someone told her to pray to find where they were. She did and

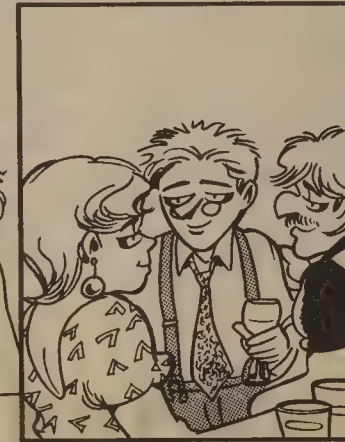
found them. It seemed like one of those sickly-sweet but true stories that you're not sure you want to believe. But desperation can make you try anything—even your religion.

I knew the scriptures said that Heavenly Father even looks after the sparrows. But would he bother to pay attention to the insignificant ballpoint pen that happens to be dear to my heart and lost from my pocket? In later prayers I have had similar wonderings: Does He *really* care about my blue spiral notebook that has all my Shakespeare notes in it? Could I dare pray to find something in my car seat, innocently awaiting me. I kissed it, then followed up my search with a brief prayer of thanks, impulsively audible.

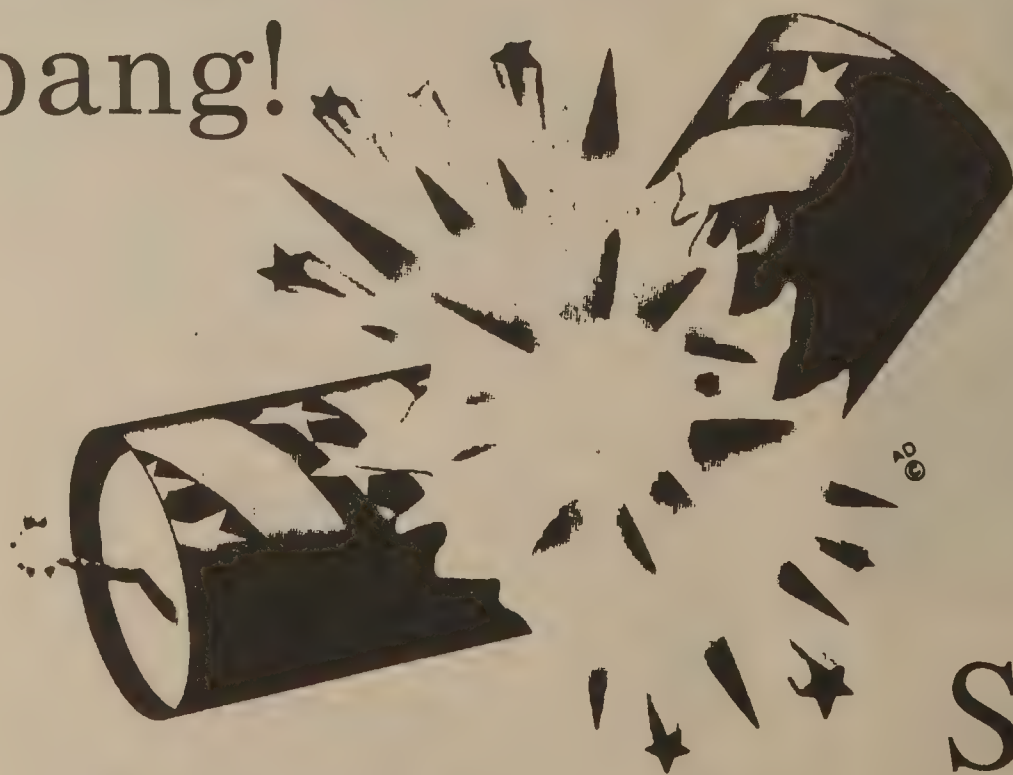
So there you have it. A testimony of practical religion. No, I haven't shaken the habit of simultaneously losing my things and my mind. I think it is one of those irksome and perpetual mortal trials that's been specially tailored for me. But as many times as I lose things now I pray to find them. Sometimes, I think, He lets me lose them for good so that I get a patience lesson. More often, though, He helps me find them, and I get a lesson in faith. Last Tuesday I was trying out my new boomerang at Kiwanis park towards dark. (A silly thing to be

upset over losing, but I'd just been getting the knack of it). It took a half hour combing the grass in the dark and two prayers, but we found it, He and I. If He can help my boomerang come back to me, He can certainly help you find your purse or your Econ textbook or your hairbrush. So if you forget where you parked your car at the HFAC and you're late for work, don't shake your fist at the stars. Ask where you parked it. He knows every pale green Maverick in the world, and just where yours is. Calm yourself down, say a little prayer, hope, and keep looking. You'll find it. Really, it's okay to pray.

Doonesbury
BY GARRY TRUDEAU



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“Art . . . Lending Our Minds Out”

by Jill Terry

Once around a certain time not long ago and not so far away, there was a girl whose family was shocked to discover an amazing secret about her. On a lazy Sunday afternoon with the *Deseret News* scattered all over the floor, this family realized the girl was hoarding the Arts section like a desperate character. They wondered what a good Draper-girl could possibly want with the Arts section, of all things. Wouldn't she prefer the news of the world, the amusements of the comics, or perhaps the charms of the Spectra fashion columns, bridal mug shots, and guest recipes? Alas, only the sports section could possibly tempt her heart from the pages of information on visual arts, drama, music, dance, movies, and literature.

Since I am that Draper-girl, I know that for the past few months I've been discovering enough about art to move it off of the esoteric news sheets, and get it moiling and roiling about in my mind. With theories from my folklore, literature, and composition studies, and mostly from my own experience with people—who I suspect are often creating and shaping reality in artistic ways—I am recognizing art as a process, not just a beautiful product we hang on some wall, encase in glass, or put between book covers.

Specific connections to the idea of art-as-process started coming for me when I saw the Picasso movie at International Cinema last Winter Semester. The movie showed a shirtless, shorts-wearing Pablo drawing and painting on a transparent screen; his lines, colors, and alterations emerged on the screen just as he was making them. Later, all of the works created during the filming were burned, suggesting to me that—for the movie at least—Picasso's process of drawing and painting counted at least as much as his final product.

But what is the process of art, and isn't it just for a few bohemian, artsy types who amuse and satisfy the rest of us?

Although I can't pinpoint what exactly makes something art, I see the process of art as a series of actions—a series that places certain elements (drawn lines, body movements, musical notes, written or spoken words) into some ordered, formal structure. At any point in the ordering of the elements, some type of audience may respond to the unfolding series, thus altering the process and the eventual product. Now, not all ordered forms are as pleasing as others, or as pleasing to every person. So, evaluation and criticism (applause, tears, analysis, jeers, stunned silence) become vital acts in the artistic process.

I think we can participate in some valid moments of this process if we simply look around and bother each other. By observing and asking questions, we may discover something valuable in the process of its creation. Just a few examples show my parasitic tendencies and enjoyments with those who initiate the process of art, and some later thoughts suggest the inescapable realm of this process.

My sisters and I always liked “Homeless,” a song on Paul Simon's *Graceland* album performed with Ladysmith Black Mambazo. The language, sounds, and rhythms invited movement and reaction; we talked about how well it would work for the choreography of a dance. Eventually my youngest sister, with some of her Dance Company friends, found movements to combine with the song. I'm sure the movements were adjusted and refined in rehearsal, and the performance of the dance itself revealed the efforts of their creative process.

With the “Homeless” experience, I realize that some art forms, like dance or music, depend on the unfolding process of performed movement and sound for their creation, rehearsal,

and duration of existence. In an April 1987 *Harper's* essay, writer and critic William Gass notes that writing and reading also involve a “series of acts,” but he views these acts as “privately performed.” I have discovered, however, that even such seemingly solitary acts as reading and writing illustrate the social aspect of the artistic process.

I know many people who write well, and their writing usually doesn't come in one full-blown swoop and it often doesn't come in pure isolation. Being in a class with several

This whole idea of creating written forms in a social, artistic process also works with poetry. My delight in the making of a poem cannot be equaled to the time a certain poet, Duppi Tessub, king of Hattiland, shared some of his poems and asked pointed questions about them. Duppi handed us the sheets of paper, and looked right at us—not at his poems. But he knew what every word was and what each could have been. Why does it have this word? Couldn't I have put this one? And what are the people doing there? Does it mean something? What do you think? Encountered with Duppi's questions, the poems became possibilities—not neatly packaged, terminated objects.

So you see, I've found this art stuff is much more fun if you can get with people to create it. Always, your very presence or contact with a person who instigates art will influence what emerges in the process and in the final product. In my parasitic situations with the creation of art, I felt like I didn't do much. But hey—if I hadn't been there maybe the poodle would have been named FooFoo, or Sport. The thinking cap would have had only 23 shapes and styles from all of K. Voss's other respondents, and the poetry—well, Duppi was pretty much in control of that one all along. From these experiences, I believe art is a process of sharing, and it happens more often than we are aware of.

We may not all be able to start the process of a written or performing art, and might not even like the role of audience participant. But we all participate in the process of verbal art. Some do it better than others, but we all lend our minds out here. Just think of it this way, when we talk to each other (and even to ourselves) we make up and tell stories—all the time. I promise that you cannot go through a day (no matter what your age, social status, major, or occupation) without verbally re-creating some key events in a story form.

Listen. You'll hear yourself, or someone within your group, making a story out of some experience. Gathered with friends after an exhausting day, for some strange reason you will start to tell how in the morning you forgot to change that underwear with the loose elastic. With great detail, and a rising and falling voice, you'll describe the adventures you had with that underwear—zoooping sounds if it crawled up, and sinking sounds if it slid down. You may demonstrate gestures and motions explaining how you attempted to maintain that article of clothing in its proper place.

As you get into the storytelling, you'll quote yourself on various thoughts during your trying day, “And then I thought, ‘Maybe I could buy some string at the book store. Or even some Scotch tape, or better, some masking tape.’” Your friends will goad you on, or tease, or disbelieve, and you will alter your actions to bring about your desired response. The whole telling will become a process of virtuoso artistic performance; it will make the situation into an event which can be saved for many tellings to come. (If you'd wanted to forget the experience, you never would have told anyone about it in the first place.)

For me, that is it. What I know so far suggests that a vital part of the artistic process involves our putting form onto the experience we want to keep and share. As Gass points out, if we don't let our events “reach language” (or I would suggest structured form), these events “will be forgotten and their effect erased.” I believe that what we choose to tell stories about, write about, paint, dance, draw, or make music about reveals who we think we are, and makes us what we are. So the process of art isn't just bohemian and artsy; everyone can (and does) play it as it lays. We can just have a lot more fun with the process of art if we'll look around and talk with each other and appreciate what we're doing. It works—even for a girl who's pretty darn happy to be from Draper.



SR art by West Richins

writers, I often caught them exchanging drafts, questioning story elements, and complementing each other as they enjoyed and struggled with their emerging texts.

One time, in the writing of a parody, from sheer delight (and laughter) I almost fell into the fetal position on the reading lab floor. It seems a certain reading lab intern had the audacity to actually read aloud in the lab—a novel idea. He read to us about Hokey Mokey, the great jazz player of some short story. So, when we turned our thoughts to the parody about marauding-poodles-who-needed-a-leader-with-a-catchy-name, naturally the idea of Hokey Mokey came right to mind. We mumbled around with the sounds until the right ones made us want to slide onto the floor, and Hokey-Dokey was born.

Another time I had to pay attention to the essay writing process, because I saw how K. Voss transformed my mediocre “thinking cap” language into something much more amusing and reasonable. She asked about my thinking cap, so I described a nifty little swimming/thinking cap; however, I offered no good purpose for this water-repellent design. In the process of making my idea part of her essay, K. Voss's skill turned my vacant response into “So you're not doused when the brainstorm comes”—a snappy, sensible answer.

ARTS & LEISURE

JUL

Applause: Bombastic Bugaboo

by Brian J. Fogg

The Situation:

Have you ever looked at your skin under a microscope, or said a certain word over and over and over, or watched dancing when you couldn't hear the music? Out of context and under too much scrutiny everything loses meaning.

Case in point: I was at a BYU symphony. The first movement ended and the audience applauded wimpily. My date leaned over and whispered, "You just know these people have mega-culture when they clap between movements." The conductor waited patiently (he's come to expect this, you know), and began the second movement.

The rest of the evening I didn't hear much music, but I did listen to the ap-

plause—maybe a little too closely.

The Question:

Why has smacking our hands together become an almost-universal symbol of approval? Minus the cultural context, clapping seems rather aggressive and violent, but this strange sound now indicates approval. My two-edged curiosity overcame me; I had to know the anthropological origins.

The Odyssey:

I initially hypothesized that clapping was a lifesaving adaptation of our hunter-gatherer ancestors. Perhaps the hunter's sound of striking palms scared prey out of the brush. Perhaps the gatherer's small acts of self flagellation appeased the gods and brought a hearty harvest. Perhaps not. Since I had no hunter-gatherer friends to verify this

hypothesis, I sought secondary sources.

Surely the Encyclopedia Britannica would illuminate the origins of applause. Finally, I found a reference under *clap*. It said, "SEE GONORRHEA." I somehow knew I must be on the wrong track.

I moved on to Byline, then Wilsondisk, then the CC, and then to a hazy blur of myriad reference materials—even the reference librarian. I'm a scholar after all.

After exhausting the resources of the library—bonk!—it struck me: Clapping is just one of those archetypal, spontaneous, noncontroversial acts. Like nose picking, no one has ever thought to write scientifically about it. A mere child can tunelessly tell you about applause: "If you're happy and you know it, clap your hands."

Who needs Britannica and Byline when childhood songs suffice?

I do.

The quest continued, probing the dark recesses of the HBLL. I finally found The Answer.

The Answer:

According to psychologist Desmond Morris, applause derives from two early childhood sources: first, from the comforting and loving pats mothers give their babies; and next, from the infant-embrace reflex.

Let me explain the reflex thing. Say, for example, Mother X walks in the room. Baby Y reaches out his arms to embrace Mother X, but since she is not close enough yet, Baby Y's hands continue in a forward arc and crash

into each other—applause is born!

Morris writes, "The baby clap can best be interpreted as the audible culmination of a vacuum-embracing of the mother." Adult clapping is just an extension of these infant responses.

Therefore, when you applaud, you are essentially just reaching out lovingly to pat the performer on the back with approval.

My new definition of applause: a complex embrace/love-pat emotion constricted by the conventions of society and the performer/audience separation.

Morris somehow feels he proves his theory with this self test: First, clap your hands. Second, notice that both hands do not work equally; one hand remains relatively

Finally, I found a reference under *clap*. It said, "SEE GONORRHEA." I somehow knew I must be on the wrong track.

stationary. Morris finally concludes, "One hand tends to take the role of the performer's back and the other does the vigorous vacuum back-patting on it."

And so the odyssey ends and I am at peace once again.

I can now return to concert events cognizant that applause between movements isn't so much a sign of zero culture as it is of overwhelming and unsuppressed love.

For me, well, I never realized I was making such intimate—albeit symbolic—contact with performers. From now on I'll just have to be more circumspect.

Brian J. Fogg doesn't mind being called "BJ."

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Books for Everyone

by Shauna Eddy

Let me tell you a story. A short one. I signed up for a class today—a class I was excited about. I raced to the book store to get the reading materials. You might question the word raced. But I did. Some people race to get in line for sports tickets. I race to get books. Anyway, I raced to the book store.

They only had one of the eight books I needed. I'm serious. After registering this fact, I thought, "Breathe evenly. Don't worry. These books are classics—the staples of any dignified book store." I went downstairs to the general book section (which includes the Honors Reading Section, by the way).

I found only three more of the books I needed. I couldn't believe it. Joseph Conrad, Yeats and T.S. Eliot were still nowhere to be found. I guess that the five other bookless people from my class had been there first.

I needed to read one of the books by Wednesday. So I found my way to the book information/service desk to inquire about my options. The lady asked me sarcastically if I had bothered to check the shelves.

What kind of question is that? Especially since I had prefaced my remarks with the explanation that I couldn't find the book on the shelves. Even in the Honors section.

She couldn't help me—said I had to order the book, which would take at least four to six weeks. I wanted to ask her if I had mentioned I was registered for the class Summer term and not Winter of 1989. And that the term, not to mention my grade, would be over by the time I got the book. But I refrained. Why? Thinking back, I don't know.

A thought popped into my head at the moment. Sometimes I do that. Think of things and all. I asked her if she knew of any other book store that might have the books I needed—especially the one I had to read by Wednesday. Essentially—she said sardonically—how would she know and why did I have to bother her? I guess she had some

shelving to do.

I asked her if perhaps she could make a few calls to check. I'd seen that done before at service desks.

"I can't do that. We only have this one phone and I can't tie it up." Again, something popped into my mind—but this time I bit the proverbial tongue. I wanted to ask her, since the phone obviously could not be used to serve the customers, if it was some kind of special line to the Pentagon or something. But I was too angry.

What kind of book store is this, anyway? Since it has the privilege of being the only book store we students can get out texts at, I had always assumed that every effort would be made to provide us with those texts.

This started me thinking. When was the last time I had found a book I wanted at this store? It took awhile, but I thought of two times in the last 12 months.

Maybe I'm eccentric. But we all are about something. I just happen to like books.

Sometimes, and I freely admit this, I ask for books that are a tad obscure—even literary. But I think, and perhaps mistakenly, that a book store at an institution of higher learning would carry such items. Where else would I go?

Yet, I consistently can't find people like Yeats, Italo Calvino, Ron Carlson—even someone as well-known and fun as Woody Allen. And when I ask, I'm told "That will be at least four to six weeks, ma'am." This accompanied with a drop-dead-glance.

I think that if this so-called institution of higher learning can provide the Provo community and its myriad visitors with reading fluff, it should also provide its students with reading material.

It is, after all, our book store. At least I thought so.

Things like this frustrate me. I mean it. I don't expect 7-11 to carry all of my favorites, but I do expect the BYU book store to

carry them—or at least be willing to get them for me.

Maybe it's money. Maybe the book store doesn't want to risk not selling every copy of a book it orders. Ordinarily I could see that. Like at B. Dalton.

But if the BYU book store can afford an enlarged Y-shaped candy counter, clothes, shoes, paraphernalia, etc. and still insist on the title of "Book-store," then it ought to emphasize books. Books for everyone.

They sell computers for everyone, clothes for everyone, candy for everyone. But not books for everyone.

Ironic, don't you think?
The end.



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11. Big
12. Letterman's liposuction
13. Irrigation Ditches
14. Carousel Ice Cream
15. Wallace Stevens
16. "Nonheterosexual"
17. "Coming Around Again"
18. Graduation Information
19. River Trips
20. Ladies in the Elevators

Bottom 10

Freedom Festival Fireside Introductions, Midwest Drought, Geriatric Cloggers, Forced Self-disclosure, Plans that Fall through at the Last Minute, Obligatory Overtime, Animosity, Paisley Print Suspenders, Honors theses, Obnoxious adolescents here for stupid seminars

Crossword Puzzle Answers

puzzle on page 10

O	A	T	E	S		Z	O	O	E	Y		S	I	M	P	L	E	T	O	N	S	
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Red Heat ★★★

Arnold Schwarzenegger and Jim Belushi. Directed by William Hill.

Arnold Schwarzenegger will never be a character actor, but what he does, he does well. Schwarzenegger plays Ivan Denko, a Soviet cop in Chicago trying to stop a capitalizing Commie from infecting the Soviet Union with cocaine.

Jim Belushi is a predictably smart-aleck Chicago blue who has very little respect for anything, except maybe his badge.

The two of them are united in the fight against crime and the combination has some very humorous moments. There's also plenty of blood and guts with a great twist on the typical car chase—a bus chase. If this sounds a bit like *48 Hours*, that's because William Hill directed both of them. He also had a hand in writing this one.

Rated R for violence. Now playing at Mann 4 Central Square.

—Jannelle Wilde

The Great Outdoors

★★★★

Dan Aykroyd and John Candy. Written and Produced by John Hughes, Directed by Howard Deuch.

This is the third John Hughes production in a row that's not about high school! This time he even cuts out most of the post new-wave electronic revenge-of-disco music as well! The truth is, he's evolving right into the mainstream with a fairly entertaining film.

John Candy stars as an average suburban Chicagoan who takes his family north for a week in the woods. Dan Aykroyd is the perfect caricature of an executive-type who flaunts his wealth in all visible directions. The two are brothers-in-law, so when Aykroyd and his family decide to crash Candy's vacation he reluctantly invites them in.

Aykroyd is wonderfully sleazy in this movie (I'm sure I could smell his after-shave from where I was sitting), and Candy makes a fine victim this time around. The jokes are hit and miss but the pacing is quick enough to hide a lot of that. Even so, try to see it with a large crowd for a bit more fun.

My only big complaint is a little subplot about Candy's hormonally active teen son trying to win over a local girl (it looked like leftover footage from *Some Kind of Wonderful* or maybe even *The Love Boat*—I mean the romance blossomed that quickly!).

Listen closely for music by the "Elwood Blues Revue." It's not the Blues Brothers, but it's one of them with guests Peter Aykroyd (Dan's brother) and Wilson Pickett(!). Rated PG for some you-almost-saw-it-but-you-didn't visuals and a heavy load of things you can't say at the Varsity Theater. Three stars, because nobody's perfect yet, Mr. Hughes.

Now playing at Carillon Square.

—Greg Anderson

Review's Reviews

Who Framed Roger Rabbit? ★★★

Imagine *Chinatown* directed by Chuck Jones, or *The Maltese Falcon* directed by Friz Freleng. I know it's a bit of a stretch, but if you can imagine that and then throw in the sensibilities of *Buckaroo Bonzai* and the goofiness of *Pee-wee's Big Adventure*, then you can get some idea of what *Who Framed Roger Rabbit* is all about.

Who Framed Roger Rabbit is a fantastic collaboration of the Disney studios and Steven Spielberg that deserves to be one of the biggest hits of the summer. Directed by Robert Zemeckis (Back To The Future), the film takes place in a world where cartoon characters and human beings coexist. The "Toons," as they are called, live in Toontown and work at the local cartoon studios. The story starts with Roger Rabbit, star of the Roger Rabbit and Baby Herman cartoons, in an emotional mess because his wife, Jessica Rabbit, is "playing patty cake" with Marvin Acme, the maker of Acme gags. Jessica (voice provided by Kathleen Turner) is an amazing creation, defying the laws of physics every time she leans over. One day, however, Marvin Acme is found with a safe dropped on his head and Roger Rabbit becomes the prime suspect. Roger's only hope is

please see **Framed** on next page

Funny Farm ★★★

Chevy Chase and Madolyn Smith. Directed by George Roy Hill

Chevy Chase and Madolyn Smith star as Andy and Elizabeth Farmer. He's a sports writer in New York City who decides to leave his job and take the wife to a big house in the country. There he'll write novels for a living while enjoying fresh air, green grass, and starting a family in an old-fashioned, small town.

Unfortunately, his somewhat superstitious wife has a hard time adjusting to the bugs and snakes and other critters, while he gets a mean case of writer's block. Becoming one with the community is no easy trick either, thanks to a typical small-town mentality that's slow to let in outsiders.

That's the basic set-up on this "Just-a-few-Chuckles Farm." Chase does an embarrassingly good job of making the film's humor look as dumb on screen as it must have looked on paper. The funniest things in this movie are the goofy-looking hicks from the town and a dog that acts like it found Cheech and Chong's old stash. Unfortunately, there's an hour of movie before the dog shows up.

I give the film two stars, one for each time I laughed out loud. Now playing at the University Mall.

—Greg Anderson

Poltergeist III ★

Tom Skerritt, Heather O'Roarke, Zelda Rubenstein.

If you ever get the chance, be sure and miss this film! It's that good. At the beginning it starts; at the end it stops; in the middle it has some special effects.

This is a film with no style, no story, and very little characterization—only a lot of weird action that leads nowhere. It's quite a sad decline from the original Spielberg classic.

The nicest thing about *Poltergeist III* is that Tangina (the little spiritualist with the high voice) finally takes the ghosts into the light—the nightmare is finally over. (I'm sure we all share Carol Ann's relief.)

Playing at Carillon Square. Rated PG-13 for violence, vulgarity, and gore.

—David Matheson

Bull Durham ★★★

Kevin Costner, Tim Robbins, and Susan Sarandon. Directed by Ron Shelton

When reviewing a baseball movie it is almost impossible to escape the baseball analogies that inevitably accompany the review. In the newspaper ads for *Bull Durham* it has been called everything from a "Grand Slam" to a "Home Run," but for me the film represents a bloop single into short left field. Why? Because it doesn't tell us enough about the sport to work as a baseball movie. Strike One! It doesn't have a keen enough sense of humor to work as a comedy. Strike Two! And there is not nearly enough chemistry between the characters to carry it as a love story. Strike Three!

Bull Durham was written and directed by Ron Shelton, who played second base in the minor leagues for five years in the late sixties. It recounts the story of Crash Davis (Kevin Costner), an aging catcher who has bounced around the minor leagues all of his life. Crash is sent to Durham, North Carolina, to help mature a hot, young pitcher, Ebby LaLoosh (Tim Robbins), who has a great fast ball but absolutely no control. In Durham, he meets Annie Savoy (Susan Sarandon), whose religion is baseball. She can rattle off any statistic on the Durham Bulls faster than you can say a rosary. Each year Annie chooses one member of the team to undergo her version of spring training, and this year she has chosen Ebby, explaining that "when you know how to make love, you'll know how to pitch." Ebby, though, is a mindless git ("He's got a million dollar arm, and a five cent head."), so it is only obvious that eventually Crash and Annie will work out their differences—of course they don't get along at first—and get together in the end to enjoy a seventh inning stretch.

A baseball movie such as *Bull Durham* should give us some insight into the game. It should have some really interesting characters on the team. And it should tell us exactly what the lure is that keeps Crash playing ball long after his career is really over. This script does none of these things. Annie says over and over that baseball is her religion, her life, but why? Everything is taken for granted.

Crash is a potentially great character, but Costner plays him so low key as to make him uninteresting. And even when he is giving a great speech on what he believes ("...long, soft, slow, deep,

please see **Bull** on next page

wet kisses that last for three days...”), it seems like he is just reading lines.

Tim Robbins, last seen in the never-to-be-released *Tapeheads*, has learned nothing about comic timing since then. He just regurgitates funny lines without really thinking. After a few pointers from Crash he throws a beautiful strike and then says in his best dumb voice, “That was great, what’d I do?” It’s written funny, but it isn’t delivered funny.

Sarandon comes off much better, though. In fact, some of the best scenes in the film are hers. Take for instance the scene in which she ties Ebby to the bed and then reads Walt Whitman to him all night. “A guy will do anything, as long as he thinks it’s fore-play.” She is trying hard, but she gets nothing from the other actors.

Trey Wilson (*Raising Arizona*) also does a good job as the team coach, but his part is so full of clichés that it is hard to break out. In every baseball movie there has to be a scene where the coach calls a player into his office. “Close the door. Son, I’m really sorry, but the organization wants to make a change...”

Jenny Robertson, who plays a younger version of Annie, also does a fantastic job. What range, what emotion, what depth. Actually, she isn’t all that good, but she does the best sex kitten since Rebecca DeMornay.

By the way, this movie is not for the faint at heart. It is really pretty raunchy.

I really wanted to like *Bull Durham*. I’ve been looking forward to its release for months. But what had the potential to be a solid base hit, could only deliver a poorly timed bunt.

—Shawn C. Lynn

Framed from preceding page

Eddie Valiant, played marvelously by Bob Hoskins (Mona Lisa, Brazil), a boozing private detective who has fallen on hard times.

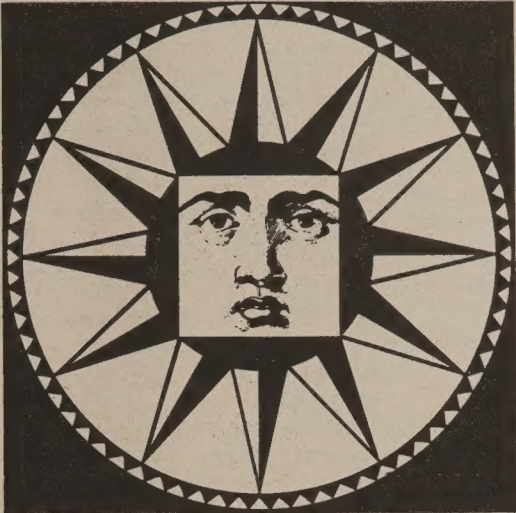
The zaniness that follows is too much to explain and besides, that would spoil most of the fun. Animated characters from every major studio make cameos in the film. Dumbo, Droopy, Donald Duck, Daffy Duck, Mickey Mouse, Goofy, Bugs Bunny, Yosemite Sam, creatures from *Fantasia*, the warthogs from *Sleeping Beauty*, and the list goes on. Even Betty Boop makes an appearance, explaining that she’s had trouble finding work since they introduced color to cartoons. It’s fun just to sit there and try to identify all of the background characters. And there are homages to everything from *The Maltese Falcon* to *Song of the South*, the first full length film to blend animation and live action. The combination of animation and live action in the film is simply amazing. It seems so natural and effortless, after a while you accept the fact that the Toons are interacting with the real world.

Christopher Lloyd does a fantastic job as Judge Doom, the evil character who has it in for Toons. He dispenses justice in Toontown by subjecting errant Toons to “The Dip,” a delightful liquid combination of turpentine and other solvents.

This film is definitely not to everyone’s liking. As I was entering the theatre a surly couple leaving the previous showing told me not to waste my money. But if you watch Loony Tunes every Saturday and Sunday morning you’re in for a treat. A word of warning, however: If you go to a Saturday matinee at the Scera you are taking your life into your own hands. The Scera theatre is notorious for rampant, screaming children and sticky floors. You may want to see the late show when the banshees are home asleep.

—Shawn C. Lynn

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- MORMON WOMEN'S SEXUALITY
- THE DEATH AND RESURRECTION OF CAUSAL DATING AT BYU
- OFFICIAL IMAGES OF MORMON WOMEN'S EXPERIENCE
- NEW APPROACHES TO THE BOOK OF MORMON
- VISITING THE IMPRISONED: MORMONS & POLITICAL OPPRESSION
- THE 1958 FRENCH MISSION APOSTACY TRIAL
- CARTOONING MORMONISM
- "ARISE FROM THE DUST AND BE MEN:" PRES-BENSON'S MESSAGE TO UNMARRIED MALES
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- DEAN MAY DID THE MORMON SYSTEM REALLY PRODUCE SAINTS?: COMPARING TWO FRONTIER COMMUNITIES
- KARL SANDBERG JOSEPH SMITH AS TRANSLATOR
- DONLU THAYER TOP KINGDOM: THE MORMON RACE FOR THE CELESTIAL GATES
- RICHARD POLL CONTINUITY AND ADAPTATION IN THE CHURCH
- MARGARET TOSCANO THE GOD OF FLESH AND GLORY: COMPLEMENTARY CONCEPTS OF THE DIVINE NATURE
- EUGENE ENGLAND AFGHANISTAN, BANANASTAN!, OR HOW I LEARNED TO STOP TALKING ABOUT PEACE SO VIOLENTLY
- ARTHUR BASSETT KNOWING DOING BEING: 10 YEARS LATER
- MARTHA BRADLEY EARLY MORMON COOPERATIVE COMMUNITIES
- C. JESS GROESBECK BLOOD ATONEMENT: CAPITAL CRIMES AND MORMON MURDERS
- JAMES WHITEHURST DIRTY DANCING?: MORMONS AND THE HULA
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THE CALENDAR

Special Events

Freedom Festival

Osmond Stadium of Fire Panorama
July 2, Marriott Center
Patriotic Service, Charlie Plumb
July 3, Marriott Center, 7:30 p.m.
America's Fiddle & Bluegrass Festival
with fireworks after dark, free
July 4, Kiwanis Park, 7:00 a.m.-11:00 p.m.
See fliers and posters for full schedule.
info: 374-8687

Lectures

Forum

Jean Fritz, noted author of books for
children and young adults
July 12, Marriott Center, 11:00 a.m.

Open Observatory

Friday evenings, 491 ESC dark until 10:30
p.m., weather permitting, free

Planetarium Lecture

Fridays, 472 ESC, 7:30 & 8:30 p.m.
"Mooning About: Moons of the Solar
System," July 8

"Celestial Navigation," July 15

"Pioneer Day," July 22

"Space Medicine," July 29

admission \$1.00

Sunstone Foundation Lecture

"David P. Wright on "The Literary Aspects
of The Book of Mormon Narrative"
July 12, Fletcher Building, U of U, 7:30p.m.

Theatre

Sundance Theatre

"The Unsinkable Molly Brown"

odd calendar nights, 8:30 p.m.

"The Robber Bridegroom"

even calendar nights, 8:30 p.m.

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phitheatre at Sundance.

tickets: Monday: \$5.50, Tuesday-Thursday:
\$6.50, Friday-Saturday: \$6.50 and \$7.50,
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Pardoe Drama Theatre

HFAC, BYU

"Our Town"

July 21-23, 36-30

tickets: 378-7447

Hale Center Theater

"Hold on to June"

through August 8, 8:00 p.m.

tickets: 484-9257

Salt Lake City Repertory Theatre

Utah Theatre, 148 S. Main Street

"My One and Only"

Friday, Saturday & Monday, July 8-30, 7:30
p.m., matinee Sat. July 30, 2:00 p.m.

tickets: 532-6000

Hansen Planetarium

"Moon Rush"

a science-drama about an extra-terrestrial
star pilot in search of gold on the moon
Monday-Saturday, 11:00, 2:00, 5:30, & 7:15
p.m.; Sunday, 2:00 p.m.
info: 538-2098

Music

Young Ambassadors

"Prime Times"

July 1-September 3, Promised Valley
Playhouse, SLC, 7:30 p.m.

info: 364-5696

Brown Bag Concerts

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All concerts are free!!!!

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Utah Symphony

"A Southwestern Experience" with
Michael Martin Murphey, Friday, July 1,
Symphony Hall, 8:00 p.m., and Saturday,
July 2, Deer Valley, 7:30 p.m.

"Independence Day Celebration"
Celebrate with Tchaikovsky's thundering
1812 Overture, complete with cannons,
plus patriotic favorites. Christopher Wilkins
conducts. Sunday, July 3, Snowbird, 4:00
p.m.

"Women in Song"

Friday, July 8, Symphony Hall, 8:00 p.m.

and Thursday, July 7, at the Scera Shell in
Orem, 7:30 p.m.

"America Dances"

American dance band music, from Ragtime
to Dixieland, from Folk Fiddle to Samba
Sunday, July 10, at Snowbird, 4:00 p.m.

"Gershwin Gala"

Friday, July 15, Symphony Hall, 8:00 p.m.

Saturday, July 16, Deer Valley, 7:30 p.m.

Sunday, July 17, Snowbird, 4:00 p.m.

"Sousa Salute"

Friday, July 22, Symphony Hall, 8:00 p.m.

Saturday, July 23, Deer Valley, 7:30 p.m.

Sunday, July 24, Snowbird, 4:00 p.m.

tickets: 533-6407 (half price with I.D.)

"Mozart Festival"

three different concerts:

Friday, July 29, and Saturday, July 30,

Symphony Hall, 8:00 p.m.

Sunday, July 31, Snowbird, 4:00 p.m.

ParkWest

Southern Pacific, July 8

Steve Winwood, July 18

Barry Manilow, July 19

Dwight Yoakam, July 23

Snowbird

Utah Symphony, Sun., July 3, 4:00 p.m.

Mountain Photo Workshop, July 9-10

Utah Symphony, July 10, 4:00 p.m.

Jay Welch Chorale, Summer Pops Concert,
July 15, 7:30 p.m.

Repertory Dance Theatre, July 16, noon

Banjo & Fiddle Contest, July 16, 3:30 p.m.

Bluegrass Festival, July 16, 6:30 p.m.

Utah Symphony, July 17, 4:00 p.m.

Ririe Woodbury Dance Co. July 22, 7:00

Utah Symphony, July 24, 4:00 p.m.

Kronos Quartet In-Residence with com-
poser Terry Riley, July 25-28

Watercolor Workshop, July 28-31

Kronos Quartet, July 28, 7:30 p.m.

String Chamber Music Festival, July 29-

August 7, Daily

Ririe-Woodbury Dance Co., July 29, 7:00

Native American Pow-Wow, July 30, 1:00

Native American Dance Workshop, July 30
11:00 a.m.

Andres Cardenes & David Deveau Recital,
July 30, 4:00 p.m.

Native American Pow-Wow, July 31, noon

Utah Symphony, July 31, 4:00 p.m.

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Utah State Historical Society Museum

"Silver in the Golden State; Silver in the
Beehive State"

through October 7

info: 533-7037

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National Association of Women Artist

Printmaking Exhibition

through July 26

info: 363-5733

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Museum of Natural History, U of U

"The Year of the Dinosaur"

info: 581-4303

Film

Varsity

Mannequin

July 1-2, 4-7, 7:00, 9:30 p.m.

Adventures in Babysitting

July 8-9, 11-14, 7:00, 9:30 p.m.

Three Men and a Baby

July 15, 11:30 p.m., July 15-16, 7:00 &
9:30 p.m.

Can't Buy Me Love

July 22-23, 25-28, 7:00, 9:30 p.m.

The Living Daylights

July 29-August 4, 7:00, 9:30 p.m.

Blue Mouse

260 E. 100 S. SLC

The Lighthorsemen

June 29-July 12, 5:15, 7:15, 9:15 p.m.

Festival of Animation

July 13-19, 5:15, 7:00, 8:45 p.m.

info: 364-3471

Outdoor Recreation

Outdoors Unlimited

Located in 108 ELWC, Outdoors Unlimited
not only schedules activities and clinics, but
also rents all kinds of camping, boating,
biking, hiking, and sporting equipment at
reasonable rates. A great resource for eve-
rything from your neighborhood barbecue
to an extended camping trip. Call 378-2708
for more info.

Mirror Lake Mountain Bike Trip

Fri. & Sat. July 1 & 2, \$15.00

River Rafting at Green River

Fri. & Sat. July 8 & 9

Nutty Putty Caving

Saturday, July 9

Hike Timpanogas Cirque

Saturday, July 16, \$6.00

River Rafting at Green River

Fri. & Sat. July 22 & 23

Maple Flats Backpacking

Fri. & Sat. July 29 & 30, \$7.00

Also: Sailboard Clinics are held every
week through October, with a 2 hour class
on campus on Thursday and all day at the
lake on Saturday. \$29.00 for Thursday &
Saturday, or \$24.00 for Saturday only.

Private River Trips may be scheduled on
request.

info: 378-2708

Provo City Parks & Recreation

The Parks and Recreation office is located
at 287 East 100 North, Provo, or call 379-
6600

Tube Waterslide and Veteran's Memorial
Outdoor Swimming Pool located at 550 N.
400 West in Provo's North Park. Open

1:00-8:00 p.m. Monday-Wednesday, and

1:00-6:00 p.m. Thursday-Saturday

Utah National Parks & Recreation Areas

For camping, hiking, river-running, horse-
back riding, scenic flights and services
information, call the park superintendents at
numbers given.

Bryce Canyon National Park

24 miles southeast of Panguitch on US-89
and U-12

info: 834-5322

Arches National Park

5 miles north of Moab, off US-191

info: 259-8161

Canyonlands National Park

Colorado and Green Rivers, near Moab

info: 259-7164

Capitol Reef National Park

south central Utah, accessible from U-24

info: 425-3871

Zion National Park

south of Cedar City, accessible from I-15
and U-9 from the west and US89 ad U-9
from the east

info: 772-3256

Flaming Gorge National Recreation Area

info: 784-3409

Glen Canyon/Lake Powell

info: (602) 645-2471

The Great Salt Lake

The huge inflow of fresh water has ex-
panded the shoreline, eliminated the dirty,
crusty beaches, lowered the salinity from
27% in the '60s to about 5% now. A new
beach with clean, white sand is being
created about 1 mile east of the Saltair
resort. Windsurf, sea kayak, sail, mountain
bike or hike on the islands.

Heber Creeper

The Old Train Ride is a great way to enjoy
the magnificent scenery of Vivian Park and
Provo Canyon. The train departs the Heber
Depot (600 W. 100 S.) at 11 a.m. and 3:00
p.m. daily, and returns from Vivian Park at
1:00 p.m. and 5:00 p.m.

info: 654-3229